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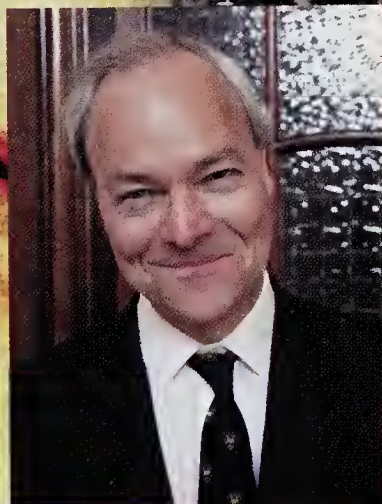


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summer/fall 2004

# inSpire

Princeton Theological Seminary



## Passing the Torch to Iain Torrance

Princeton Seminary Calls  
a New President

### Also in This Issue

A Year in Scotland for Award Winners • Jim Roberts and David Poinsett Retire



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## PTS in photos

1. President Gillespie shares a moment with Elisabeth Ziemer, Ph.D., the last graduate to whom he gave a degree during his presidency.

2. Ph.D. graduate and new PTS assistant professor of Old Testament Eunna Patricia Lee with her father and President Gillespie

3. Barbara Chaapel, director of communications/publications, with David Watermulder, trustee emeritus. Chaapel was the first woman minister on staff of Bryn Mawr Presbyterian Church in suburban Philadelphia, when Watermulder was its pastor.

4. Professor Jimmy Jack McBee Roberts with the mace, at his final graduation before retirement

5. M.Div. graduate Chris Currie and his father, the dean of Union Theological Seminary's Charlotte campus

6. Th.M. graduate Glenn Chestnutt (back row, left) and M.A./M.Div. graduate Blair Bertrand (back row, right) with family and their twin spouses, Vivian and Hannah (front row, left and right)

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9. Ph.D. graduate Kristin Saldine, Princeton Seminary's minister of the chapel, with her advisor, Professor Charles Bartow



Summer/Fall 2004  
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**On the Cover**

With the future of the Christian church worldwide and its ministry of utmost importance, President Torrance brings to Princeton Seminary an eclectic repertoire of experiences and commitments—in theology, ecclesiology, cultures, the arts, and technology.

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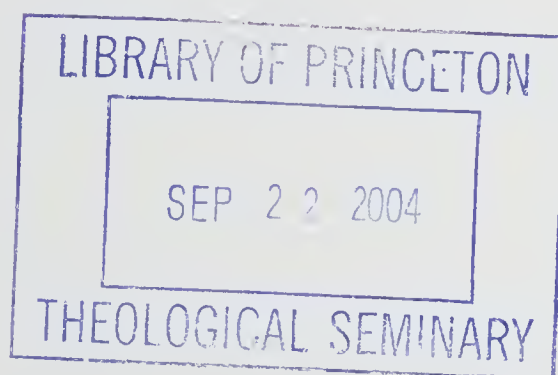
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*by Barbara A. Chaapel*



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## from the president's desk



Photo: Antonia Reeve

Dear Friends and Colleagues:

It is the 6th of July as I write this, and I am heading eastward, back to Scotland, having attended the General Assembly of the Presbyterian Church (USA) and spent six days at Princeton. The speed of assumption of office after appointment means that as yet I do not have a visa. After a year of semi-separation from my wife, Morag, while as moderator of the Church of Scotland's General Assembly I worked out of Edinburgh and she retained her position in Aberdeen, we are returning to Scotland to sell our house, to buy one in Edinburgh for our children, and to spend a little time together before the visa arrives.

Attendance at the General Assembly in Richmond and initial days meeting colleagues in Princeton have eased the transition. I hadn't been in Princeton since 1959. That year as a family, we spent four months on campus. My father, Thomas F. Torrance, was working on the typescript that subsequently became his book *Theological Science*. We spent a memorable and immensely happy four months on campus, living in Tennant Hall. I was ten years old and entranced, as children are, by the fireflies.

To return as president is entirely unexpected and seems almost miraculous. It is a position I did not seek, but which, once approached and sifted, I believed to be God's calling to me. My background is that I come to Princeton from having been the dean of the Faculty of Arts in a full-spectrum university. But as a former moderator of the General Assembly, I am also someone completely committed to upholding the perspective of the church. When I was approached by the Search Committee, inevitably, and in many ways reluctantly, I asked myself where was my life going, and what had God sought to prepare me for.

God willing, I will commit the rest of my working life to the Seminary. The learning curve for anyone coming to Princeton would be steep, but I believe that Aberdeen gave me as much preparation academically and administratively as any prior institution could. I am learning the complexities of American Presbyterianism. While eager to contribute, I am loath to be immediately typecast. A number of closely related arguments claim the attention of Christians today. My hope is that coming from outside I may bring a slightly different perspective to them.

I believe the world changed after 9/11. I believe it took us a decade to absorb the assassination of President Kennedy; 9/11 will take longer and will remain as a dreadful kind of turning point. How to respond to this in a way that is constructive, healing, and wise is one of our challenges. I believe that, at this juncture, Princeton Theological Seminary, the heir now to the faithful stewardship of a remarkable series of presidents and trustees, has a pivotal role. This role is not to be a bulwark for anything, but to be a place that is committed, but not defensive; inspiring, while recognizing that we are agents, not victims, at a time of change. As a faith-based community, we have a capacity to be both passionate and hospitable, a capacity that the divinity schools may lack. It is this belief that has brought me here.

The world has changed fundamentally in other ways, too. The Reformation would not have taken place without the printing press and the translation of Bible into the vernacular. The phenomenon of the internet is a revolution the scale of which we are only beginning to glimpse. It has potential for great harm, as we now know. Its capacity to broadcast lends itself to the display of intimidating and theatrical acts of violence. Dreadful though this is, it is attention-seeking behavior and points to a deeper hunger. Let us listen.

The internet has many capacities for good. It will change the way we learn, write, refer, teach, and communicate. Reformed people better than most are attuned to the nature of the real, but spiritual, presence of Christ that we encounter at communion. A virtual but real communion with the worldwide church will both contextualize our local divisions, and enable us to share the unsurpassed library and scholarly resources that the Seminary possesses. This is part of the hope that brought me here.

Faithfully yours,

Iain Torrance

Iain R. Torrance



# Letters

## Memories Revived

This afternoon after watching the emotional dedication of the World War II Memorial in Washington, D.C., I decided to clear off my desk. Almost tossing the spring 2004 issue of *inSpire* into the wastebasket, I noticed the subtitle on the cover. I settled down in my recliner and spent the afternoon reading this issue from “kiver to kiver!”—“Celebrating our Fifth President, Thomas W. Gillespie!”

What memories returned to mind! I entered Princeton Theological Seminary the fall of 1954 and graduated a member of the Class of 1957. That fall I was ordained in the Synod of Texas. Fourteen years later I demitted the ministry. Why? Reasons too deep to enumerate and too complicated to elaborate lead me to refrain from answering. However, I dropped out of the church for about 20 years. Then I decided to no longer be a renegade. I rejoined the Presbyterian Church as a member. Later I became an elder and served a number of terms in various churches in Texas.

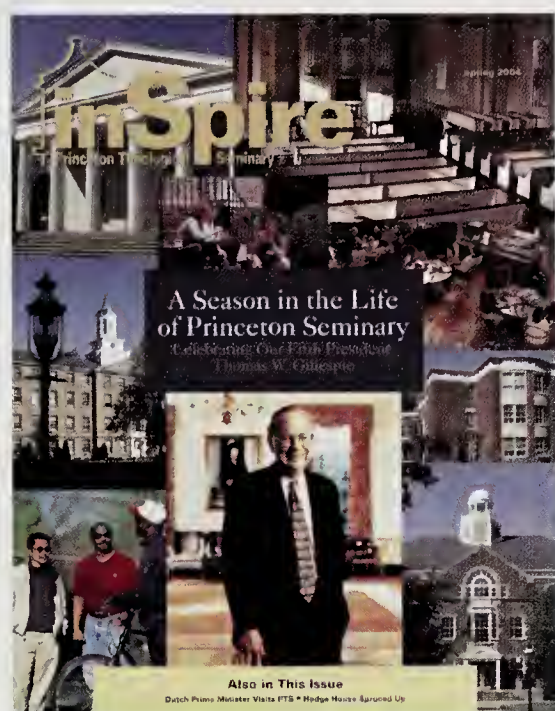
Now, retired in Clifton, Texas, I am an active member in the small First Presbyterian Church.

This issue, so full of letters and great articles, rekindled my interest in the Seminary’s purpose and program.

With appreciation, I am,  
*Norm Taylor ('57B)*  
*Clifton, Texas*

## Gratitude for Gillespie Tribute

May I begin by congratulating you on the excellence of your most recent issue of *inSpire* [spring 2004], celebrating President Gillespie. Most of us despaired about whether Dr. McCord could compare with Dr. Mackay, and he exceeded him. Then we wondered if Dr. Gillespie could rise to the level



of McCord, and he has gone on beyond him from strength to strength, taking the Seminary to greater new heights than we could have hoped. The idea, content, layout, and aesthetics of the issue are simply superb.

Thank you.

*Jay Harold Ellens ('65M)*  
*Farmington, Michigan*

## A Very Special Year

I was drawn to the short article, “A Victorian Splendor—Faculty House on Tour,” on page eight of the spring 2003 issue of *inSpire*. Back in September of 1969 I got a call from Jim Andrews asking if I might wish to take up an opportunity, at no cost, to move in with an elderly couple, the Greenbaums, living next to the Seminary campus at 104 Mercer Street. They wanted a student to live with them for the academic year as Edward Greenbaum was in failing health and the presence of someone else in the home would give them an added sense of security.

I took Andrews up on the offer and experienced a most fascinating year. Edward Greenbaum had had an illustrious legal career as a senior partner in a New York City law firm. He had served as a trustee of The Institute for Advanced Studies and had been a close friend of Albert Einstein, who had lived at 112 Mercer Street. There were many visits from well-known and famous personalities.

It was on the recommendation of George Kennan, former secretary of state and another good friend, that the State Department had asked Mr. Greenbaum to handle the legal matters

## Please write—we love to hear from you!

We welcome correspondence from our readers. Letters should be addressed to:

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related to the journey of Svetlana Alliluyeva, Stalin’s daughter, from Geneva to the United States. While she had her own home in Princeton, where the Greenbaums had encouraged her to settle, she had been a regular visitor to 104 Mercer.

The Greenbaums were a wonderful couple with whom I struck up a warm and lasting friendship. While Edward Greenbaum died the following summer, the arrangement had proved so satisfactory that Dorothea Greenbaum continued to take in Seminary students for years afterward. It was under Dr. McCord’s stewardship that Mrs. Greenbaum agreed that 104 Mercer be sold to the Seminary upon her death.

*Cameron Bigelow ('69B, '70M)*  
*Fort Erie, Ontario, Canada*

## Learning from Ed Dowey

I have special memories of Edward A. Dowey, recalled by Charles West’s essay in the winter 2004 issue of *inSpire*. It was my privilege to be acquainted with Dr. Dowey before I became a student at Princeton Theological Seminary.

At Princeton, I experienced him as a scholar, but also as a teacher. I learned much from him outside the classroom. It was informative how he expressed concerns *with* others and not just about others. After my ordination, I served with him on the then Candidates Committee of my presbytery. It was a continuing education experience as he shared guidance for future ministers. It was good to know Ed Dowey.

*Bernadine Grant McRipley ('82B, '86m)*  
*Levittown, Pennsylvania*



In this issue's *inSpire* Interactive, we are pleased to offer alumni/ae the opportunity to welcome Dr. Torrance as the new president, and to share with him some of their thoughts about Princeton Seminary.

## What would you like to tell President Torrance about Princeton Seminary?

Princeton Seminary is a place I have held dear in my heart all these 50 years since I was a student there. Dr. Mackay's goal for community was a reality, and it sustained and nurtured me. Twenty years later when it became possible for me to be ordained, I realized the seed was planted at Princeton. Continue to nurture the community as Tom and Barbara Gillespie also did. May God bless you as you lead in this global ministry.

*Betty Kurtz Hamilton (e, 1956)*  
Sonoma, California



Congratulations on your new calling as president of Princeton Seminary. As a retired pastor now serving in an interim position, I believe the one thing that our Presbyterian Church (USA) needs is more help in learning how to deal effectively with diversity. As one who truly believes in Paul's image of the church as the "Body of Christ" with all that implies for the rich diversity of its members, I am discouraged when looking at the lobbying efforts of our church (both left and right) to get their own way rather than concerted efforts to work at reconciliation and a positive emphasis on the strength of our diversity.

I hope Princeton can help a new breed of graduates who have a passionate desire to be more centrist in their theological posture and intentional about their efforts to "bind the body back together" rather than fracture it further. With all my prayers for your future leadership.

*Harlan Gilliland, (M.Div., 1962)*  
Longview, Washington



As a professor of mathematics, I appreciate academic studies. But also as a pastor of a congregational church in Connecticut, I have heard many of my local colleagues say that they felt ill-prepared for the practice of ministry, when they graduated from their large New England divinity schools. The strength of the Masters of Divinity program at Princeton Seminary lies

in its dedication to the practical needs of the local pastor as preacher, celebrant, and counselor.

I know that you also are bringing this dedication to your tenure as our new president. Thank you, and welcome.  
*Bruce Hedman, (M.Div., 1980)*  
Mansfield Center, Connecticut



Both ecumenical and Reformed, embracing both the evangel and the intellect, Princeton Seminary is providentially positioned with its resources of faculty, library, and staff to be a minister of the living Word within a world beset by fear of terror. It incarnates the indispensable relevance of the apparently irrelevant. As such, the mission of Princeton Seminary during this century may focus on recalling the church to explore and live out the social and economic details of God's covenant community, both as a reality itself and as humble yeast for turning individualistic capitalistic American culture toward a more humane direction.

*John G. Gibbs, (Ph.D., 1966)*  
Park Rapids, Minnesota



Princeton Theological Seminary is truly a family of theologians from various creeds, nations, races, and religions, and one that looks out for its own. Administrators and students have a special relationship that goes far beyond the ordinary, and this bond can be felt by anyone entering the campus.

Courses are sometimes tough; however, everyone succeeds because each one helps the other. Much of this, in my opinion, can only be attributed to the very fine leadership of the school, which we trust will always continue.

*Berlinda A. Love, (M.Div., 1992)*  
Trenton, New Jersey



As one who came to a life-changing and personal faith in Jesus Christ during my years at Princeton Seminary, the tumultuous late '60s and early '70s, my prayer is that the Lord will endue you with courage to lead that great institution to be renewed with the vitality of historic biblical orthodoxy while retaining its desire to be conversant with contemporary culture.

*Mike Barbera, (M.Div., 1972)*  
Pass Christian, Mississippi



Welcome to Princeton Seminary, President Torrance. May you enjoy years of happy service and grace-filled leadership. I believe that when its best, Princeton Seminary has belonged to no faction of the church. It has been a place where believers of many kinds can be both heard and challenged in the name of Christ—liberals, post-liberals, conservative evangelicals, post-conservative evangelicals, old line and new line charismatics, and good mainstream church folk alike. Let PTS be that for the church, and so let it be a partner in our healing during these times. God's strength, wisdom, and peace to you.

*Wesley Avram, (M.Div., 1984)*  
New Haven, Connecticut



Princeton can be a very pretentious place, and it doesn't take much for a seminary student or faculty member to "take on airs." My first year of theological training was at Harvard University Divinity School, and coming to Princeton Theological Seminary after an internship in a small church in Kansas was a dip in the road (for me). I was taken somewhat aback that some were "puffed up" with themselves and with their location. How can this cultural sophistication be overcome when the world needs accurate communicators of the Word of God, real men and women of the Gospel?

*John B. Jaymes, (M.R.E., 1962)*  
LaBelle, Florida





I'd like to remind Dr. Torrance that Princeton Seminary is much more than the present faculty, staff, and student body, distinguished as they may be. Princeton Seminary is a whole "cloud of witnesses" to the way, the truth, and the life that is Jesus Christ out at work in the world. That includes Pittsburgh! *Vance W. "Trip" Torbert III, (M.Div., 1987) Pittsburgh, Pennsylvania*



The U.S. Navy, including the chaplain corps, is dramatically revising its approach to education. Key questions required to fund education now are preceded by a "job task analysis" that identifies what a chaplain must know to serve effectively in a particular ministry. "Just in time" rather than "just in case" training is key. Integrated approaches of classroom, web-based, and hands-on learning produce a prepared chaplain.

Princeton Seminary has much to learn from this type of approach. It is the future. What Princeton teaches must align with what new pastors and receiving churches need. Hard data must precede both tradition and anecdote to determine requirements. Princeton Seminary is positioned to lead. Will it? *Bob Phillips, (Th.M. 1975, D.Min. 1988) Norfolk, Virginia*



In short, Princeton Seminary has a responsibility to encourage not only confessional faith, but also questing faith.

Heraclitus was right that all is flux, and his genie has escaped the cultural bottle in our age. Amid competing worldviews and ideologies, Princeton Seminary needs to rise above reactionary apologetics and stimulate radical openness to truth and radical outwardness toward a broken world.

If the Seminary does that, it will participate in the reconciling activity of God in Christ. But only through the grace of God will it be afforded both the challenges to seek, and the support needed to do so.

*Bill LeMosy (M.Div, 1969, M.A., 1971) Pleasant Hill, Iowa*



I hope President Torrance will keep in mind the complete diversity of the Princeton Theological Seminary alumni/ae community—especially those whose calling has taken them to vocational settings beyond the church. Many who pass through Princeton end up in vocational endeavors outside the traditional ministry. Historically these have been the forgotten alumni/ae, with precious little attention paid to their gifts, talents, and assets. I would ask of President Torrance that some special attention be dedicated to this "diaspora" community, perhaps a "silent majority" of alumni/ae for whom our seminary experience was a significant factor in our life's direction, but who are not affiliated with the traditional ministries that Princeton Seminary focuses its energies upon.

I believe that this is a sizeable community. I believe that we quietly hunger for a viable connection between our seminary experience and our current lives. And I believe that we have a significant potential for all manner of contribution to the life and future of PTS.

*Rick Nyberg (M.Div., 1976) Newport Beach, California*



I am very grateful for the education I received in my years at Princeton Seminary. But, like a two-edged sword, some of Princeton's strengths run parallel to significant weaknesses.

Princeton does a superb job of academic training, invaluable to those going on to doctoral work; but there are too few courses (and too little room in a student's schedule for courses) that deal with practical issues of church life, administration, and pastoral care, all vital to the small churches so typical in the PCUSA.

Princeton is well aware of the gifts and strengths it has to offer its students; but it often seem unaware of the gifts and strengths its students could offer in return, if the Seminary were willing to be as effective at learning as it is at teaching.

Princeton has years of strong tradition that have laid a firm foundation in Christ; but it has not kept up with other seminaries who seem more prepared to welcome the diverse mix of second-career, women, racial-ethnic, and part-time students who are responding in increasing numbers to God's call to ministry.

Princeton has a clear identity and upholds sound theological positions and standards; but its overall diversity (theological, racial, generational, etc.) in faculty and student body has decreased at a time when the world's diversity is increasing, and, at a time when the denomination is struggling with difference within the body, it has often failed to model the image from 1 Corinthians 12 that the Body of Christ needs all of its different members to be complete.

*Laurel Underwood Brundage (M.Div., 1996) Brodheadsville, Pennsylvania*



World Christianity is shifting to Africa and Asia, I would like to see more courses and emphasis on global Christianity. Also, as seminaries witness greater enrollment of Asian Americans, I would like to see courses on Asian American Christianity, church history, and experience.

*KeyOne Yu, (M.Div., 1999) Edison, New Jersey*





## on&amp;off Campus



Photo: Leigh Photo &amp; Imaging

## Give Us a C Chord, and on One...

A liturgics scholar/seminary administrator. A pastor/financial advisor. A pastor/surgeon. A pastor/insurance agent. That describes the careers of four Princeton alums from the 1950s: Arlo Duba (Class of '55), James Memmott (Class of '55), William McCullough (Class of '56), and Leonard Roe (Class of '56), respectively.

But when they were PTS students, and again at the May alumni/ae reunion, they were better known as tenor, lead tenor, baritone, and bass—members of a ministerial barbershop quartet.

Memmott and Duba had sung in quartets in college, and when they met in their first year at Princeton they decided to keep singing and the Parsons Quartet was born. With classmates from the Seminary Touring Choir they sang in churches and concert venues, including a gig in the Poconos one summer. "We were the 1950s version of the Back Street Boys," said Memmott. In all, 17 men participated, and seven of those returned to sing for the quartet's 50th reunion. They reformed each other on the internet.

"Imagine, if you can, seven guys who hadn't been together for 47 years presenting songs from an ancient repertoire at the alumni/ae banquet," said Memmott, the group's organizer. "It was surreal!"

He called the alums gathered for the reunion "forgiving and generous" as they listened to the group harmonize to music both sacred and secular. A rendition of "Old MacDonald Had a Farm" with new words ("Doc Gillespie Had a School") brought down the house and got two thumbs up from the retiring "Doc," who was in the hall!

The group, some with family members in tow, spent the weekend together in Princeton, revisiting old haunts and talking about "matters personal, ecclesiastical, political, and philosophical." They performed for friends on Saturday evening in Scheide Hall, when Duba reprised their first professional number, "I Only Have Eyes for You," to serenade his wife, Doreen. The Dubas celebrated their 50th wedding anniversary in June.

## Gillespie and Roberts Honored as Distinguished Alumni

Dr. Thomas W. Gillespie and Dr. Joseph L. Roberts were presented Princeton Seminary's Distinguished Alumnus Awards at the annual alumni/ae reunion gathering in May. Gillespie, Class of 1954, retired as Princeton's president at the end of June. Roberts, Class of 1968 (Th.M.), is senior pastor of Atlanta's historic Ebenezer Baptist Church, the church of Drs. Martin Luther King Sr. and Jr.

Gillespie was honored for his uncommon leadership of the flagship seminary of the Presbyterian Church (USA) for 21 years, as well as for his pastoral work in churches in Garden Grove and Burlingame, California. Roberts, who has pastored Ebenezer for 29 years, was celebrated for championing those marginalized by society, with particular mention of his congregation's program for teenage mothers, food co-op, and senior daycare center.

Both men were also recognized for their "bold, stimulating preaching," a fitting tribute during a reunion whose theme was "Preaching in the 21st Century." Guy Griffith, president of the Alumni/ae Association Executive Council, said of Roberts, "Folks won't stay to listen for 29 years unless you know what you're saying and you say it well."

In receiving the award, Roberts expressed gratitude for his year at Princeton, saying, "They call me a Bapterian! I've brought so much of Calvin to my church."

Gillespie said he was "moved and honored" by the award, given in the year of his retirement and of his 50th class reunion. He recalled that during his presidency 4,400-plus students have graduated from the Seminary. With more than 60 classmates sitting around him in the Mackay Dining Room, he waxed nostalgic, noting that his class was the last class to eat in the Seminary eating clubs. He then led his class in a rousing rendition of one of their class songs: "I can see her tonight in the old candlelight, the girl I left behind."



Joseph L. Roberts

Photo: Leigh Photo &amp; Imaging

## Strengthening the Latino/a Church

A record number—247—Spanish- and Portuguese-speaking pastors and lay people came from New Jersey, New York, and Pennsylvania to attend the 14th annual Congreguemonos on the Seminary's campus in May. Founder and program director of Congreguemonos, Victor Aloyo, the Seminary's director of vocations, translates the experience as "Let Us Gather." This year was the first time presentations were in Portuguese as well as Spanish.

"My call," Aloyo says, "includes a ministry to equip Hispanic and Latino/a servants of Christ." Congreguemonos provides an opportunity to enhance attendees' God-given abilities. It is the central focus of the Hispanic and Latino(a) Leadership Program (HLLP) under the auspices of the Seminary's Center of Continuing Education.

Presbyterian and Reformed church leaders gathered to hear Dr. Daisy Machado, associate professor of the history of Christianity and Hispanic church studies at Brite Divinity School. A Cuban immigrant, Machado is the first Latina Protestant to receive a Ph.D. in theology and the first to be ordained by the Disciples of Christ.

The focus of Machado's presentation was "the need for the Latino church to assume a prophetic role to both the Latino community and to the Euro-American culture." By doing this, she explained, the Latino church will develop congregations/communities of faith that have distinct characteristics: justice, mercy, and hospitality. According to Machado, "The Latino church needs to seriously examine what a healthy community of God looks like and then work toward emulating those characteristics and not necessarily follow the models it has inherited from the Protestant missionary enterprise of the late 1800s and early 1900s."

She cited three crucial issues with long-term impact on the Hispanic/Latino/a church: immigration/language, gender equality and inclusion, and Latino Protestant identity.

Valdir Alves dos Reis, pastor of St. Paul Presbyterian Church in Newark, New Jersey, said, "To participate in the Congreguemonos in Princeton was a great spiritual enrichment and opened up a very important space for the Portuguese-speaking church." He shares Machado's concerns about immigration and her vision of a prophetic ministry. "Many people of different nationalities live today in large cities" he said. "The church needs to reach out with a message that not only speaks to the soul, but also acts with great solidarity in helping them to find employment and housing."

The three-track, year-round leadership program provides education for a one-year Certificate in Congregational Leadership, elder training for the three-year commissioned lay pastor ordination process as outlined in the PCUSA *Book of Order*, and continuing education in Spanish for ordained ministers.



# on&off Campus

## Faculty Publications

**Kenda Creasy Dean** published *Practicing Passion: Youth and the Quest for a Passionate Church* (Eerdmans Publishing, 2004).

**Darrell Guder** is one of the authors of *Treasure in Clay Jars: Patterns in Missional Faithfulness* (Eerdmans Publishing, 2004).

**George Hunsinger** has edited *For the Sake of the World: Karl Barth and the Future of Ecclesial Theology* (Eerdmans Publishing, 2004).

A new, revised edition of **Daniel Migliore's** *Faith Seeking Understanding* (Eerdmans Publishing, 2004) has been published.

**Patrick Miller** has written *The God You Have: Politics and the First Commandment*, in Fortress Press's popular Facets series.

Also in the Facets series is **Peter Paris's** *Virtues and Values: The African and African American Experience* (Fortress Press, 2004).

**Peter Paris** has also published *The History of the Riverside Church in the City of New York* (New York University Press, 2004).

Among those contributing to books edited by others are **Patrick Miller**, in *Having: Property and Possession in Religious and Social Life* (Eerdmans Publishing, 2004), and **Diogenes Allen**, in *From Cells to Souls—and Beyond: Changing Portraits of Human Nature* (Eerdmans Publishing, 2004).

## "I want my, I want my, I want my MTV"

In March, Professor Kenda Creasy Dean and students from her Ph.D. seminar "Practical Theology, Popular Culture, and Adolescence" traveled to New York to visit the MTV studios.

According to Dean, associate professor of youth, church, and culture, "Adolescents' close ties to media illustrate why it matters to have a theological lens for understanding popular culture—but they are not alone." She believes the church needs "to recognize, scrutinize, and address media, especially in terms of its power for identity formation."

Using MTV as a case study, Dean's group was able to test-drive their emerging theological methods. "You really can't study adolescents or popular culture and avoid MTV," says Dean. "The majority of young people around the world have seen MTV, and after the family, the media is the most powerful social institution influencing adolescent identity."

The class met with MTV's vice president of standards and practices, Janet Borelli, a member of the First Presbyterian Church in Upper Montclair, New Jersey, who showed the group around the studios and pointed out that MTV's success absolutely depends on how well it understands teenagers.

The group learned that there is no written code of standards and procedures at MTV. Decisions about programming content are made in the consciences of the people in standards and procedures. And, "protecting the brand" (promoting the network) sometimes competes with protecting the adolescent viewer or artist.

Borelli spoke of instances in which her staff adapted programming to avoid suicide messages in song lyrics, and to promote images of responsible driving.

When asked what advice MTV would give to people preparing to be pastors to young people, the staff said, "Listen to them. We don't preach to teenagers."

Which is all well and good, but Chip Hardwick, a seminar student, interprets the answer to mean that MTV "doesn't shake their finger at viewers and shame them for the choices they make, and they don't tell viewers how to live their lives. This is a very limited view of preaching." He believes that despite the best efforts of the staff to avoid preaching, "MTV clearly 'witnesses' about its worldview. You don't have to watch too long to see what MTV values—good-looking people, sexual freedom, and great wealth. They may not 'preach,' but they send clear messages to teens about what is important—typically in far more compelling ways than the church does."

The bottom line? Dean says, "As bad as MTV might seem, morally speaking, without Borelli and her staff it would be worse." She feels the visit forced her students to think about whether their own theologies left any room for moral compromises with the culture. "Is choosing the lesser of two evils a positive step, or is it 'dancing with the devil?'"



Dean's seminar class



Photo: Antonia Reeve

Wentzel van Huyssteen at the Gifford Lectures

## Alone in the World?

This question, and its subtext, Science and Theology on Human Uniqueness, began the series of six lectures that PTS professor J. Wentzel van Huyssteen gave in Edinburgh, Scotland, in late spring. Van Huyssteen was the distinguished Gifford Lecturer, the first scholar from Princeton Seminary ever to be invited to give what is considered the most prestigious religious studies lectureship in the world.

His topic explored human origins, human uniqueness, and the image of God, work van Huyssteen has been doing for several years since he saw the dramatic prehistoric cave paintings in Lascaux, France (see "Exploring Myth and Meaning" in the winter 2004 issue of *inSpire*), and became interested in the dialogue between theology and paleoanthropology.

The lectures were held in Edinburgh University's famed Playfair Library, which van Huyssteen called "one of the most elegant halls in the UK." From the window of his temporary study, he could see the city of Edinburgh, the Firth of Forth, and the Kingdom of Fife spread out before him.

"I was so impressed with the hospitality of my hosts, the austerity of the occasion, and the tremendous sense of history in which the Gifford Lecture Series is embedded," he said. (The lectureship began in 1895.) He was also pleased that several of his former students now studying at Edinburgh attended, and that colleagues from Princeton (Chip and Leslie Dobbs-Allsopp and Steven Hamilton) traveled to Scotland to attend. Hamilton also hosted a luncheon for 20 Scottish alums and American alums studying in Scotland.

Van Huyssteen was gratified that new president Iain Torrance made a special effort to attend the sixth lecture two days after returning from a moderatorial trip to China.

But what delighted van Huyssteen most was the presence of his wife, Hester, his son Henk and daughter Ilse, who came all the way from Capetown, and his daughter Nina and her husband Dale, who traveled from San Diego to be with their father.

"I felt truly blessed," he said, "for the unexpected journey this research project has taken me on."



# on&off Campus

## News from the Board of Trustees

The Seminary's Board of Trustees took the following actions at its May 2004 meeting:

### New Trustee Appointments

**Michael G. Fisch**, president of American Securities Capital Partners, L.P., lives and works in New York City. He is a member and trustee of The Brick Presbyterian Church of New York City.

**Joan I. Gotwals**, former vice provost and director of libraries at Emory University and now retired, lives in Elkins Park, Pennsylvania. She is a member of Abington Presbyterian Church in Abington, Pennsylvania.

**Carlos Daniel Ledee**, retired school district administrator for the New York City public school system, lives in Queens, New York. He is a member of the First Spanish Presbyterian Church of Brooklyn, New York.

The Reverend **Kathy J. Nelson**, who has three PTS degrees, is pastor of the First Presbyterian Church in Dayton, New Jersey, and an alumni/ae trustee.

### Faculty Appointment and Promotions

**Stephen P. Ahearne-Kroll** was appointed as instructor in New Testament for a one-year term effective July 1.

**Jacqueline E. Lapsley**, was promoted to the rank of associate professor of Old Testament with tenure, effective July 1.

**J. Ross Wagner**, was promoted to the rank of associate professor of New Testament with tenure, effective July 1.

## Seminary's Cantate Domino Choir Featured on Diane Bish CD

Internationally acclaimed musician Diane Bish has produced an episode for her international television series that features her performance last fall in Miller Chapel. She was guest organist for the Seminary's Joe R. Engle Organ Concert. The production includes the Seminary's Cantate Domino Choir directed by Martin Tel, the C.F. Seabrook Director of Music. Available on CD or VHS, *Diane Bish and the Joy of Music at Princeton Theological Seminary* features the choir singing *Now Thank We All Our God* by J.S. Bach and *A New Song* by Diane Bish.

Scenes showcasing the campus provide a visual backdrop to the 30-minute program that includes solo organ pieces by Bish.

Known in the musical world as the "First Lady of the Organ," Bish has performed in concert on the world's most prestigious organs. Princeton's Engle Organ, a three-manual pipe organ, joins an elite list of instruments that her hands and feet have graced.

The recording is available from the TBA for \$19 (plus shipping).

## High Honors for Princeton's Bruce McCormack

In May in the town of Jena in former East Germany, a university established in 1558 bestowed its highest honor—a Dr. theol. h.c.—on Princeton's Bruce L. McCormack.

The history of the University of Jena—whose official name is Friedrich Schiller Universität—founded by Lutherans during the Reformation, reads like a who's who of Europe's greatest thinkers and theologians. Friedrich Schiller, famed as a philosopher and as poet of the text for Beethoven's "Ode to Joy," held the chair in philosophy at Jena. His contemporary, Goethe, lived in nearby Weimar, and considered Jena his university. German Romantics Friedrich and August Schlegel and their wives discussed books and ideas in Jena's drawing rooms. And Jena's medieval walls hold the echoes of conversations of the three most influential thinkers in the tradition of German idealism: Hegel, Fichte, and Schelling, all members of the Jena faculty. Luther himself preached several times in Jena's Stadtkirche.

So it is with delight and deference that McCormack, Princeton's Weyerhauser Professor of Systematic Theology, traveled with his wife, Mary, to Germany at the invitation of Jena's Theology Faculty to receive the honorary doctorate—Doctor of Theology *honoris causa*.

"I was utterly stunned," says McCormack. "This doesn't often happen to academics of my age." McCormack is 51.

Michael Trowitzsch, who nominated McCormack for the honorary degree, and McCormack had met at a conference on Karl Barth, the subject of much of McCormack's scholarship, and the German later heard McCormack speak on Barth's Christology. Late in 2003, Trowitzsch wrote to McCormack asking for a copy of his curriculum vita. "I sent it to him without asking any questions," says McCormack, who was surprised when the phone call came in February with the invitation to Jena.

The McCormacks arrived in Jena in Thuringen, known as "the green heart of Germany" for its lush valleys watered by the river Saale, for a daylong conference celebrating the 70th anniversary of the Barmen Declaration, followed the next day by the bestowal of the degree.

McCormack describes the ceremony: "The faculty processed into the university Aula (the assembly hall) and the dean gave the Laudatio, describing the recipient's achievements as a scholar. Then I went forward and took an oath in Latin, promising to 'proclaim the gospel unfailingly.' Then they put a robe and a hat on me (they should have sized the hat first!), and handed me the diploma. There followed an address about Barth's reception of the philosophy of Immanuel Kant by Michael Beintker, professor of theology at the University of Münster, and I gave the Dankeswort (a response of thanks) before we processed out to a reception and then dinner in the Schwarz Bar, where Luther himself dined." The next day McCormack presented a paper on Barth on the relationship of theology and science.

More than 100 scholars and friends attended the ceremony, including past and present Princeton students of McCormack's. He was also pleased to receive congratulatory letters from several scholars who could not attend, including Eberhard Busch and Eberhard Jüngel.

As a degree recipient, McCormack will continue his relationship with Jena. He will be asked to examine doctoral student dissertations periodically and to serve as a guest professor of systematic theology sometime in the future. "But we will not do a guest semester there until our kids are in college," he says.

Jena chose McCormack for this high honor because of his groundbreaking research in the theology of Barth, and for furthering the cooperation between German and American theologians. His most significant contribution to Barth studies is his critically acclaimed *Karl Barth's Realistic Dialectical Theology: Its Genesis and Development, 1909–1936*. In 1998, McCormack was the first American to be awarded the Karl Barth Prize by the Evangelical Church of the Union in Germany.

Now he has another first, he says, laughing. "They told me I was the first *zwei-meter Mensch* (two-meter man) to join their faculty," says the theologian who is certainly the tallest person on the Princeton faculty!



McCormack (center) receives honorary doctorate from the University of Jena.

Photo: University of Jena



# on&off Campus

## Seen at the General Assembly

The General Assembly of the Presbyterian Church USA had its now biennial meeting in Richmond, Virginia, in June, where many Princetonians took significant roles. Here are just a few in the Princeton family who shone at the Assembly:

- Trustee emeritus **Henry Luce III** was presented the Award for Excellence in Theological Education by the Committee on Theological Education. Luce, the son of Henry R. Luce, the founder and editor-in-chief of Time, Inc., was recognized for contributions from the Henry Luce Foundation totaling more than \$11 million to Presbyterian seminaries and other Presbyterian causes.

- **Brian Blount**, professor of New Testament, gave an address about the power of responsible prayer to the Covenant Network at their annual luncheon.

- **James Smylie**, PTS Class of 1949, was honored by the Presbyterian Historical Society for his 27 years as editor of the *Journal of Presbyterian History* at a special reception, where he also gave a lecture.

- **Bill Carter**, PTS Class of 1985, and his Presbybop Quartet entertained Assembly-goers with an evening of jazz. The pianist and his fellow musicians on sax, bass, and drums also lent their swinging sounds to one of the Assembly worship services.

- Trustee **Justin Johnson**, an elder commissioner from Pittsburgh Presbytery, chaired the Assembly Committee on International Issues, which among other business voted to affirm Taiwan's right to self-determination, while honoring the PCUSA's partnerships with both the Taiwanese Presbyterian Church and the Chinese Christian Council.

- PTS trustee and alumnus **Craig Barnes**, pastor of Pittsburgh's Shadyside Presbyterian Church, was the featured speaker at a luncheon sponsored by the Office of Theology and Worship. He suggested that pastors should "think of themselves as poets."

- PTS alum **Jin S. Kim**, Class of 1993, was the preacher at one of the Assembly's morning worship services and chose as his topic racism in the Presbyterian Church.

- And finally, though he did not graduate, new GA moderator **Rick Ufford-Chase** attended Princeton Seminary for a semester in 1986 before he discerned that God was calling him to minister as a layperson, and he went on to help develop Borderlinks as a volunteer in mission. Princeton is still proud to call him an alum!



Moderator Rick Ufford-Chase

Photo: Elaine Odell Photography



Justin Johnson

Photo: Elaine Odell Photography

## Hispanic Theological Initiative News

In July Latino/a scholars from across the country and Puerto Rico gathered at Princeton Seminary for the eighth annual Hispanic Theological Initiative (HTI) Summer Workshop.

Dr. Michelle González, assistant professor of theological studies at Loyola Marymount University, lectured on Sor Juana Inés de la Cruz, a poet nun who was considered a genius and regarded as one of the greatest figures in Spanish literature, well ahead of her time.

González's lecture, "Sor Juana Inés de la Cruz: Latin American Church Mother," was responded to by Dr. Yolanda Martínez-San Miguel, associate professor at the University of Pennsylvania. The HTI Book Prize was awarded to González for her book *Sor Juana: Beauty and Justice in the Americas* (Orbis Books, 2003).

González, who is of Cuban heritage, is interested in Latino/a, Latin American, and feminist theologies, as well as in interdisciplinary work in theological aesthetics.

HTI is partially funded by the Pew Charitable Trusts and by Lilly Endowment Inc. Housed at Princeton Seminary, it was founded in 1996 to help train religious leaders—teachers, pastors, and scholars—for the growing Latino/a religious community in the United States.



Yolanda Martínez-San Miguel (left) with Michelle González, recipient of the HTI Book Prize.

Photo: Joshua Sutherland

## A Plague of Biblical Proportions? No, Just the Princeton Visit of the 17-Year Cicadas!

By July, their loud, droning love songs had faded, the skies were clear of their tumbling flights, and their dry, molted shells were blown away from benches, bicycle seats, sidewalks, and lawns. The Brood X cicadas that visited the mid-Atlantic this summer are gone.

But not before they deposited billions of eggs in Princeton's trees, eggs that hatched and fell as tiny white nymphs to burrow into the ground, where they will live as underground Princetonians for the next 17 years.

During May and June, hordes of adult cicadas with beady red eyes tunneled up from under the tree roots, shed their skins, took flight, and began to mate. As the last act of their short courtship, the females found the tips of tree branches, where they gouged out dozens of small slits in the wood and deposited about 600 eggs apiece.

PTS staff member Susan Pope captured Princeton's cicada invasion on film.



Photos: Susan Pope

Cicadas covered campus benches, and emerging nymphs left their shells on tree trunks.



# on&off Campus

## "Mission" Is Latest Audio Journal CD Released

"Mission" is the latest volume in the *Cloud of Witnesses* audio journal series, available free of charge by subscription to youth pastors and others who work with teenagers. It is produced by the Seminary's Institute for Youth Ministry (IYM). Institute codirectors Dayle Gillespie Rounds and Amy Scott Vaughn are the editors. Joicy Becker-Richards, director of educational media, serves as host.

Rounds notes that while this latest volume doesn't have a sermon included like earlier volumes, it has a new feature. Two teens, Mikaila Gawryn and Alex Knopes, both members of Mercer Island Presbyterian Church in Mercer Island, Washington, provide a diary of their mission workshop experience in Tijuana, Mexico ("Diary of a Mission Trip").

"We gave them iPods to keep a voice journal while on their trip," Rounds says. "They gave us hours of tape to edit about their reflections and activities as their youth group worked with Homes without Boundaries. They did a great job."

Others offering insight about mission include Larry Coulter, pastor of the Shepherd of the Hills Presbyterian Church in Austin, Texas ("Developing Compassion in Youth"); Kent Annan, former associate editor of *inSpire* who works for Beyond Borders in Haiti ("Emptied for Love"), and Vivian Nix-Early, dean of the Campolo School for Social Change at Eastern University in St. Davids, Pennsylvania, and cofounder of BuildaBridge International, a faith-based arts education organization ("Art in Mission").

*Cloud of Witnesses* provides mainline Protestant theological reflection in the broad area of youth ministry. Ecumenical in spirit, the format brings together scholars, pastors, lay people, and youth to encourage and support church leaders in reaching young people with the gospel. The audio journal approach is more convenient for the institute's audience than is the printed word, says Rounds. "They can listen on their car CD players—even on their computers. The CD is a useable form for teaching because specific tracks can be used, especially those with teen voices for other teens to hear." Other ideas for using the CD, and bonus audio clips, can be found on the IYM web site.

Previous titles in the series are: "Ministry," "Spirituality," "Suffering and Hope," "Vocation," "Play," and "Story." All can be heard from the web site. For more information and/or to subscribe, visit [www.ptsem.edu/iym/](http://www.ptsem.edu/iym/) or email [iym@ptsem.edu](mailto:iym@ptsem.edu).

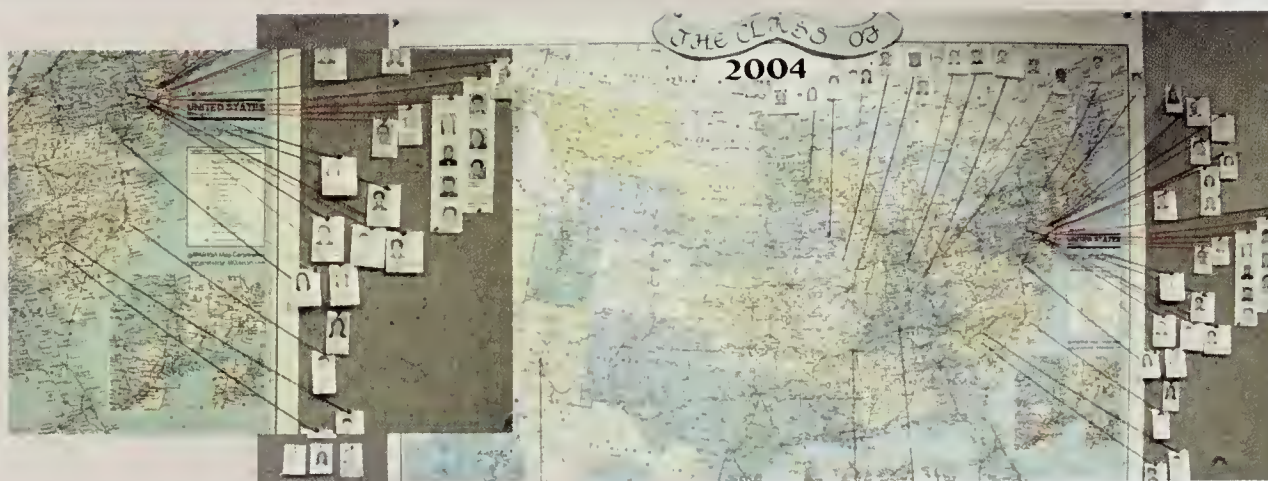


Photo: Victor Mazurkiewicz

The placement map in the Office of Student Relations and Senior Placement shows the postgraduate destinations of the members of the Class of 2004. This popular attraction and yearly tradition allows students and staff to track the Seminary's newest alums as they respond to God's call.

## Researching How People Grow in Faith

The Seminary is the recipient of a \$750,000 grant from Lilly Endowment Inc. for a research grant titled Faithful Practices Project (FPP). The 28-month research project is directed by Richard R. Osmer, professor of Christian education, and Kenda Creasy Dean, associate professor of youth, church, and culture. Faculty members John W. Stewart and Gordon Mikoski join Osmer and Dean to serve as FPP's core researchers and steering committee. Louise Lawson Johnson is the project coordinator.

"The purpose of the project is to help contemporary American congregations practice their Christian faith in vital ways," says Osmer. FPP has two central foci: congregational practices and leadership formation. The groundbreaking research study seeks to explore and redefine the interrelationship of evangelism, formation, and witness in the contemporary American mainline Protestant church, and to explore how such findings might transform or help shape academic preparation for Christian ministry. The initial stages of the study design began in March, with empirical research and a faculty seminar to begin this September.

Ecumenical in scope, the congregational practices portion of the project will incorporate four methodologies to learn how people come to faith, grow in faith, and live out their faith. Quantitative and qualitative research examining congregational practices at 48 churches will be conducted by practical theology Ph.D. candidates.

Twenty pastors and church leaders will be invited by the steering committee to participate in a "Best Practices" conference, slated for the fall of 2005, to share their creative approaches to ministry. "These are the folks doing cutting-edge ministry—they are the innovators," says Osmer.

The project will also conduct focus groups with the pastors of small churches. "We want to know what their real problems and struggles are—what challenges they face, and what signs of vitality they identify," says Osmer.

The first of two empirical researcher conferences will be held in February 2005 and will include scholars from Duke, Emory, and Vanderbilt Universities, as well as other Lilly researchers engaged in congregational studies. They will share their findings and work to build a richer understanding of contemporary American congregations.

The project also focuses on theological education, exploring the ways seminaries and divinity schools might form and educate leaders equipped to revitalize congregations. This will take place through a two-year faculty seminar in which 11 Princeton faculty will meet twice a month to explore the theological, historical, and contextual dimensions of the religious practices discussion. In year one, special attention will be given to vital Christian ways of life in America today. In year two, attention will focus on what it takes to shape communities that foster vital Christian ways of life. Faculty participants for the first year of the project are Jacqueline E. Lapsley, associate professor of Old Testament; James H. Moorhead, professor of American church history; W. Stacy Johnson, associate professor of systematic theology; Deborah van Deusen Hunsinger, associate professor of practical theology; Sally A. Brown, assistant professor of preaching and worship; James F. Kay, professor of homiletics and liturgics; and Mark L. Taylor, professor of theology and culture, plus the four-member steering committee.



# on&off Campus

## Smile!

Members of Professor Richard K. Fenn's spring 2004 Ph.D. seminar on the sociology of religion posed for a picture holding signs asking, "Under What Conditions?"—a fundamental and frequently asked sociological question that arose during the seminar. The photograph was taken by James H. Charlesworth, professor of New Testament, who happened to be passing by.



Photo: Jim Charlesworth

## Rave Reviews for Institute of Theology

Feed Yourself Spiritually was the theme for the Seminary's 63rd annual Institute of Theology (IOT) this summer. The two-week, ecumenical program incites pastors to Princeton's campus for theological reflection, renewal, and collegial community. This summer's institute was a collaborative venture with the Board of Ministry of the Church of Scotland.

From both longtime and new participants, the academic experience, the Seminary campus, and the Christian community that IOT creates received rave reviews.

John D. Whiteford, pastor of the Newlands South Church in Glasgow, Scotland, has come twice. "I enjoyed it so much the first time, I came for two weeks this year. It is a gift to reflect on theology. I find my experience here stimulating—asking questions, thinking and getting ideas as to how to tackle a situation back in the parish," Whiteford said.

"Ministers constantly give out more than they take in. If you never feed yourself, you have nothing to give. The IOT is an opportunity to refocus on what is important.

"The sharing of experiences in the States about the cultural differences between Scotland and the U.S. is just fascinating," he said. "More money is available here for the church. It is amazing the equipment Princeton has to train ministers. I am very impressed with the seriousness with which you teach clergy."

Canadian pastor Robert Campbell from Manitoba first attended in 1992 when a friend recommended the program. "I was vaguely aware of PTS," he admitted, "but my friend shoved the brochure in my face and said, 'This is the event for you.' I had nothing else planned and no particular enthusiasm. But I fell in love with the place! I was a stranger—I knew no one that first summer. I was taken in and made to feel at home. There is a lot of community among those who return each summer.

"Coming here is a wonderful way to stay current. I met people here on campus that I have read in print—like Barbara Brown Taylor and Stanley Hauerwas—and could talk to them about their books," he explained.

This summer, Campbell preached the Sunday between the two weeks for fellow IOT veteran Noel Vanek at Vanek's congregation, the Church of the Garden in Queens, New York. Vanek had previously preached at Westminster United Church in Manitoba for Campbell.

Harold Doods, a retired United Methodist from Kansas City, Missouri, has been here for 19 consecutive years. In early days, he appreciated the fact that there was one preacher for each week, who preached the whole week and also gave a workshop on preaching; it's changed now, but he understands that is to include more diversity.

Doods said he finds all of the programs very stimulating. Key for him, too, is a time for relaxation and vacation. He has come to appreciate the conversation at meals because he listens and learns a lot.

More than a decade ago Doods met a United Church of Christ pastor, George Tormohlen, at the institute. He discovered that Tormohlen lived just across the river and state line in Kansas! They've become good friends and have lunch together regularly. Tormohlen could not attend this year, but his colleague took tapes back to him.

Since 1965 Roger Lovette of Birmingham, Alabama, a Cooperative Baptist Fellowship pastor, has come every summer. Lovette is retired and now serves as interim pastor for Signal Mountain Baptist Church in Chattanooga, Tennessee. "I came up on the train the first time and I have been coming back ever since," he said. Lovette puts time for the IOT in all of his interim contracts. Refreshed by each summer's "think time" at Princeton, Lovette has returned home and written several books.

"I have brought five Baptist pastors for 20 years. I have a mission to promote this institute to the Baptists," he said.



IOT participants from Scotland

Photo: Joshua Sutherland

## Faculty Accolades

**James Charlesworth** was in Israel in June to work with the BBC on a movie documentary, *Jesus' Family Tree*. The film focuses on Jesus' genealogy and his family.

Charlesworth also spoke at the United Nations in June at a symposium chaired by U.N. Secretary-General Kofi Annan on confronting anti-Semitism.

**Abigail Rian Evans** is a clinical professor of medicine at Robert Wood Johnson Medical Center, while simultaneously a full-time professor at Princeton—the first such combination in the history of the Seminary. Since 2000 she has been a non-paid adjunct professor at Robert Wood Johnson who assists in training clinicians in spiritual assessments and does research on the interface of spirituality and health for the medical school.

Evans has piloted a new model for faculty sabbaticals by being a theologian-in-residence at Vienna Presbyterian Church in Vienna, Virginia. Her hope is that this will become an option across the country so seminary professors can better equip future pastors based on intimate knowledge of the local church.

In July, **Deborah van Deusen Hunsinger** was a speaker at Furman University's annual Pastors School.

**Cleo LaRue** delivered the baccalaureate address at Coe College in Cedar Rapids, Iowa, in May. He was invited by Coe chaplain Kristin Hutson ('00B), who says that LaRue influenced her life while she was a student at the Seminary.

In July, LaRue was also a speaker at Furman University's annual Pastors School.

## Seminar on Religion and Poverty Completes Four-Year Study

The Pan-Africa Seminar on Religion and Poverty, funded by the Ford Foundation and headed by PTS professor Peter Paris, held its final meeting in July in Princeton. Paris has directed the seminar (see article in the spring 2003 issue of *inSpire*) for the past four years, with meetings in Ghana, Kenya, South Africa, and Jamaica.

According to Paris, the seminar's purpose has been to encounter ways poverty is understood in different contexts around the world, and how religious groups are responding to it. While in Princeton, seminar participants visited churches in New York City and Newark, New Jersey, a mosque in Harlem, and Sing Sing Prison. Of the 16 seminar scholars, several are Princeton Seminary alums, including David Mosoma (South Africa), Takatso Mophokeny (South Africa), Nyambura Njoroge (Kenya via Geneva), and Kossi Ayedze (Togo). For more information about the seminar's findings, contact Paris at [peter.paris@ptsem.edu](mailto:peter.paris@ptsem.edu).



# Aberdeen's Dean Becomes Princeton's President

## Princeton Seminary Welcomes Iain Torrance

by Barbara A. Chaapel

Just days after Iain Torrance was elected by Princeton Seminary's Board of Trustees and introduced to the faculty and staff on campus, he was sitting, laptop in hand, in an internet cubicle in the Amsterdam airport awaiting a flight to China. The trip would be his last official visit as moderator of the Church of Scotland.

Checking his email, he opened one from Setri Nyomi, the general secretary of the World Alliance of Reformed Churches, a Princeton alum from Ghana, and a friend. The email message congratulated Torrance on his call as Princeton's sixth president. Torrance immediately emailed back, turned off his computer, and stood to leave the cubicle. At the same time, a traveler two cubicles away also closed *his* laptop and stood. It was Setri Nyomi!

The anecdote, which Torrance recounts with a twinkle in his eye, tells a lot about the man who is Princeton's new president. He uses computers with ease and understands the value of the internet for communication and connection. He is at home in the world beyond his native Scotland. He experiences and embraces a worldwide Christian church. He calls people from diverse cultures and nations friends. He works hard and understands the stewardship of time. And not least, he has a delightful sense of humor.

It was these and many other characteristics and experiences that led the board's search committee to Torrance. "We didn't

really know who he was when we received a letter recommending that we consider him," says Mary Lee Fitzgerald, cochair of the committee. "But we contacted him, interviewed him, a few of us even went to hear him preach in a small church in Scotland," she says. "Among other things, he preached a children's sermon that Sunday. I remember thinking how authentic he was, what a good listener, what a good teacher and communicator. I felt closer to him every time I met him. I think many of us on the committee felt that way."

For his part, Iain Torrance says he wasn't seeking to leave Aberdeen (where he was dean of the Faculty of Arts and Divinity); in fact, after a year as moderator of the Church of Scotland he looked forward to returning to teaching and administration in the academy. What he didn't realize was that it would be in Princeton.

"Princeton's presidency was not something I sought," he says. "It came out of the blue. When the committee first approached me, I thought and prayed about it, and talked with my wife, Morag, and said yes, if they wanted to consider me, I would be open. I felt that if I were chosen, or if I were not chosen, I would accept the decision as being God's word to me. So, here I am."

Torrance spent the days just before he took office on July 1 at the meeting of the General Assembly of the Presbyterian Church (USA) in Richmond, Virginia. There he spoke to and was confirmed by the Assembly, and had his first meeting with



Iain R. Torrance

Photo: Erin Dunigan

Princeton alums, gathered for the annual Princeton luncheon. He told them "it was a slightly peculiar speech to give, as I had not yet assumed office."

Beginning his presidency with an address to the church was consonant with Iain Torrance's understanding of his calling as an academic. He is a church theologian.

Born in Aberdeen and educated at the University of Edinburgh (M.A.), St. Andrews University (B.D.), and Oxford University (D.Phil.), he began ministry in 1982 in a parish church in the Shetland Islands, 200 miles north of the Scottish mainland. There amid the beauty of sea and sky and the isolation that comes of islands, he pastored the people of five small churches in Northmavine.



"It was a challenge to form community there," he says. "In an island community like that, my wife and I came as outsiders. Our immediate task was to be trusted. There was no 'how to' book. The key, I think, was to be present, to listen, and to provide pastoral support.

"Such communities are often riven by tragedy—like deaths in road accidents, and early cancer deaths. And Shetland has one of the highest suicide rates in Europe. All of these factors bound us to them, and people did accept us." Torrance says that those three-and-a-half years in Northmavine were also important ones in his marriage, as he and his wife grew to know one another and shape their relationship.

While in the Shetlands, Torrance began another kind of pastoring—to the military community. He became a reservist chaplain, which took him into the community of the unchurched.

"I found this ministry different from the parish, and very enjoyable," he says. "I learned a lot. Like the importance of confidentiality. As a chaplain, I was not a part of the chain of command, and I had to be a citizen of two worlds: trusted by the military, yet also an agent of Christ's church. The community we formed, those serving in the military and their chaplains, was strong. I baptized babies, conducted weddings and funerals."

Torrance stayed on as a reservist chaplain after he left the Shetlands for Birmingham, England, to teach, first at Queen's College, and then at the University of Birmingham. He volunteered to go to the first Gulf War, but the land war ended before he could deploy. He was later appointed convener of the Church of Scotland's committee on chaplaincy.

Visiting troops in Bosnia just before that war ended, Torrance came to understand what he calls a theology of presence. "If you are expecting soldiers to uncover mass graves, as we did in Bosnia, it is good if there is a chaplain for them to talk to," he says. "These experiences made me ask questions about the presence of a minister in extreme situations, like at an execution. The position of the church is complicated.

"It is right for the church to have a chaplain to stand on the scaffold to minister to

those who are dying and to stand with those who are carrying out the death sentence. I learned to see how ethical issues are joined up. There is no easy, logical way forward, but we must learn to go forward in love."

While moderator, Torrance visited all units of the British Armed Forces serving in Iraq as well as some American units. Never a supporter of the war, when he returned home he wrote to British prime minister Tony Blair, giving his sense of the growing cooperation he had seen in February. And

### Publications by Iain R. Torrance

*Christology After Chalcedon: Severus of Antioch and Sergius the Monophysite* (originally printed by the Canterbury Press, 1988), now Wipf and Stock, reprint, 1998)

*To Glorify God: Essays on Modern Reformed Liturgy* (T&T Clark, 1999), coeditor and contributor

*Bio-Ethics for the New Millennium*, 2000, editor. A volume of lectures from a 1999 Church of Scotland conference on human genetics.

Dr. Torrance also edits the *Scottish Journal of Theology*.



Iain and Morag Torrance with their children in a family picture taken in 1991, just before Iain expected to deploy to the Gulf War as a chaplain.

Blair wrote back, grateful for Torrance's visit and report.

"The chaplaincy has been part of my life for 20 years," Torrance explains. He believes it has helped him to understand ambiguity. "I am interested in and committed to the role of the Christian minister in ambiguous situations."

He cites an example from Bosnia. "The Bosnian war was unspeakably cruel, and I remember visiting a chaplain there. He single-handedly kept families of elderly people in the hills alive, giving them flour,

oil, and candles. He reached out to Croat, Serb, and Muslim—old people who lived in abject poverty in the hills, their extended families having moved on or been killed. There is an immense amount of good that a minister can contribute in reversing hatred."

Along with this intimate pastoral experience, Torrance brings to Princeton Seminary a wealth of academic experience, both in administration and teaching.

As dean of the Faculty of Arts and Divinity that had 92 full-time academic faculty and 3,000 students, he relied on two teams—an administrative team and an academic team. He says he learned certain key lessons about keeping an academic institution on a healthy course. First, the importance of involving colleagues in decision-making. "The most unexpected things can come out of cooperation," he says. "You need a collegiality of a kind that people feel supported. I make decisions, but the decisions are based on hearing and understanding what other people say, from their unique points of view. I don't just mean a trade-off of interests, but a real understanding of what unintended consequences could be of a decision that ignored input from others."

Second, Torrance is committed to the importance of what he calls "holding transparency." He says people "need to see why certain things are prioritized, so as to better understand decisions that may be unpopular." He appreciated Aberdeen's principal introducing a meeting planner software to the campus that functioned as an integrated diary, enabling people to know what colleagues were doing, and to encourage accessibility and teamwork.

"This doesn't mean micromanaging," Torrance says, "but rather colleagues acting as dialogue partners for each other, offering help across departmental lines."

Torrance believes that at the heart of the academic enterprise are core intellectual skills: truth-telling, compassion, sharing, honesty, and respect. "One should try to inculcate these skills in students, no matter what discipline one is teaching. Learning is not just about the transfer of knowledge, but about values."



His own academic passions are patristics, in which he did his doctoral work, and Christian ethics. He believes the early Christian writers provide foundational documents for the contemporary church that can be exciting and helpful reading for today's ministers. "For example, Cyprian of Carthage wrote treatises on the unity of the church catholic as a unity that is beyond our human reach and not of our own creating," he explains. "Augustine, in his struggle with the Donatists, had to find a way of distinguishing what makes valid a sacrament—the purity of the person presiding, or the fact that they are sacraments of Christ."

Torrance believes analogies from church history don't prove an exact match, but they do provide a framework and give a vocabulary with which to address unprecedented questions the church faces today. "They help us avoid bipolar situations where those on each side of a 'purity' or 'unity' discussion demonize the other as disloyal or unfaithful," he says. "In Scotland we have a smaller church, and so face divisive issues perhaps less than you do in America. And our church has not suffered from historic divisions like the Civil War."

The new president looks forward to teaching in the Seminary's history department, but not to duplicate what other faculty in the department are offering. "At the right time, I will seek an appropriate and complementary area in church history to teach," he says. "I would very much like to have avenues in which I have direct access to students."

Boundary-crossing issues are also very close to Torrance's heart, be they theological or ecclesial. He wrote an article titled "Fear of Being Left Out and Confidence in Being Included: The Liturgical Celebration of Ecclesial Boundaries" in *To Glorify God: Essays on Modern Reformed Liturgy*, which he also coedited with Bryan Sparks. In the article, which comments on baptismal liturgies, he writes about "a distinctiveness which is real, but not excluding," and points to the limits of vocabulary in trying to express "a boundary which is not a perimeter."

He believes that spatial terms can mislead in discussion of ecclesial boundaries. For him, an ecclesial boundary is "a stage of growth, not a completion; a matter of deepening and promise more than being inside rather than outside." Such a boundary "maintains an openness to the future, an eschatology, which prevents a hardening of the boundaries now."

Torrance sees a similar shifting of boundaries in the activities and parables of Jesus, who is "constantly concerned with the question of offense and the undoing of limit." He believes that true Christian unity is given to humanity by God; "not that we love God, but that Christ loved us."



A recent photograph of Iain Torrance with his father, Thomas F. Torrance. Father and son both served as moderators of the Church of Scotland.

As in his scholarship, Iain Torrance prizes boundary-crossing in the work of ministry. For the past decade he has been a member of the dialogue between the World Alliance of Reformed Churches and the Orthodox Church, and knows that that dialogue has shaped him. "I wouldn't be who I am without it." He points out that in its early stages, the dialogue was academic, mostly male and mostly northern. "But then they invited in a woman from the Congo, and another woman from Korea. There was a determination to allow participants to reflect the shape of the Reformed family. It must have been difficult for the Orthodox, because a dialogue that had been academic and orderly became vibrant and unruly, with different questions on the agenda."

Torrance was often the person who attempted the first draft of the dialogue's statements, and began to see how boundaries were changing. "It is now very difficult to identify what is distinctively and exclusively 'Reformed,' he explains. He began to speak of "a Reformed style, of instincts, of an energy, of a vision. Even of improvisation."

As moderator, Torrance visited Eritrea, Ethiopia, Kenya, North and South Sudan, Iraq, and China. He saw the camps for the thousands of displaced people at the edge of Khartoum, and was invited to share in worship "with people who had literally nothing."

"I marveled at the discipline of their schools and the avid attention of the pupils," he says. "I went into southern Sudan and

have never been made to feel more welcome or more powerless. And now we all know of the genocide in the northwest, in Dafur. Seeing this made me contextualize our western moral obsessions. I realized in visiting these places and these people that the world had changed for me, too."

And now Iain Torrance comes to take up a calling as the Seminary's sixth president.

It is not his first time in Princeton. In 1959 he was here as a child, while his father, theologian Thomas F. Torrance, a friend and guest of President McCord, was giving lectures at the Seminary. "Our family lived in Tennent

Hall," he remembers. "It was a very happy time; everything was new and exciting."

He delighted in wisteria, fireflies, and Princeton's rare black squirrels. He remembers "the friendliness of the people," and that Speer Library was brand new. "Coming back to a place you once visited as a child is like a dream half-remembered," he says.

And the ten-year-old Iain is remembered, too. At this May's alumni/ae reunion, Mary (Pakosh) Cureton, Class of 1961, recalled babysitting for Iain and his brother and sister in their Tennent Hall apartment. "They were such sweet kids," she said. "The girls in Tennent kind of adopted them. I remember that Iain had sandy hair and he was being tutored in Greek!" No one was more surprised than Cureton to hear the



announcement of the Seminary's new president!

In a way, though, admits Torrance, his father's relationship with Princeton and friendship with McCord ("I think Dr. McCord may have been my father's closest friend") made him avoid the Seminary. "I wanted to be myself and not to milk my father's networks. My father's rooting was always in Reformed theology, Calvin and Barth. His relationships in the church and the academy are part of me. But I am not a clone, and have tried deliberately to move into new areas."

Leaving Scotland means that both Iain and his wife must leave their parents, all of whom are still living, but are frail. "That's difficult," he says, "but with frequent flights it is not really so far." For Morag, who is an elder in the Church of Scotland, it also means leaving her job as manager of the IT training unit at the University of Aberdeen.

The Torrances will also leave their two children in Scotland studying at university. Their son Hew has just completed a biomedical degree and may take it further. Their daughter Robyn ("she is wacky and creative," says Torrance impishly) is studying design and photography in Edinburgh and did a summer job as head cook at a pub in Edinburgh's Grassmarket. But Iain and Morag will bring along two miniature longhaired dachshunds, Maud and Cassiopia, and a cat named Smudge.

Ecclesiastically, Princeton's new president will join the Presbyterian Church (USA), and be examined for membership in New Brunswick Presbytery. He will also keep his ordination in the Church of Scotland, where he has many friends and much history. He serves as a chaplain to Her Majesty the Queen in Scotland. (Although he has determined it the better part of wisdom not to use the designation TD after his name in the States, for the Territorial Decoration she bestowed on him,



Dr. Torrance visits with Professor Stacy Johnson and his wife, Louise Lawson Johnson, at the General Assembly in Richmond.

Photo: Elaine Odell Photography



President Torrance with former president Thomas Gillespie in April, when Torrance was introduced to the faculty and staff.

Photo: Joshua Sutherland

### Alumni/ae and Friends Gatherings with President Torrance

Dr. Torrance looks forward to meeting Princeton Seminary alumni/ae and friends around the country and the world. During the coming academic year, he will attend alumni/ae and friends gatherings in the following cities.

**September 22: Philadelphia**  
**September 29: New Jersey**  
 (at Princeton Seminary)  
**October 6: New York City**  
**October 19: Washington, D.C.**  
**November 10: Chicago**  
**December 6: Atlanta**  
**January 19: Tampa-St. Petersburg**  
**March 15: Pittsburgh**  
**April 25: San Diego**  
**April 25: Newport Beach**  
**April 26: Los Angeles**  
**April 27: San Francisco**  
**June 6: Seattle**  
**June 7: Portland**

For more information, go to <http://www.ptsem.edu/bond/alumni/alumevents.htm>.

having been advised that some Americans will think he has just scored a touchdown!)

He is also a friend of Rowan Williams, the archbishop of Canterbury; the two overlapped at Oxford. He hopes Williams may be able to speak at his inauguration ceremony in March.

But Princeton is where his vision will focus and his heart will rest. "I have great faith in the future of Princeton Seminary and of this church in world history," Torrance affirms. "The school has great potential to do an astonishing amount of good in the theater of world Christianity. That is ultimately what drew me here."

Those who have known, and those who have recently met Iain Torrance believe that he will be successful in his vision. Trustee Earl Palmer, pastor of University Presbyterian Church in Seattle and a member of the search committee, heard it in the prayer Torrance offered during the search process. "From the beginning, I sensed that this man was a servant-leader with the gift of wisdom," says Palmer. "What I see in Iain Torrance is a man who has a warm heart for people, a strong and thoughtful confidence in the biblical witness to Jesus Christ, and a lifelong commitment to the church."

It is certain that this gracious man who both takes his God and his work deeply seriously, and yet takes himself not too seriously, will have the prayers of the worldwide Princeton Seminary family as he takes up his calling. ■

*Dr. Torrance's inauguration as president will be held on Friday, March 11, 2005.*



# The Life of a Biblical Scholar

*Jim Roberts Makes a Full-Court Press on the Texts of Faith*

by Leslie Dobbs-Allsopp

Like a dog worrying a bone or a basketball team in a full-court press defense, Jim Roberts has spent his career as a biblical scholar closing in on the texts and contexts of the Bible and driving at their meanings. This spring he retired from the Princeton Seminary faculty, leaving a hole as deep as the rigorous excavations he's carved out researching the texts and languages of the ancient Near East.

Jimmy Jack McBee Roberts first visited Princeton in the late 1960s, hoping to gain access to the Seminary's sizeable collection of cuneiform tablets then in the care of Professor Charles Fritsch. Roberts visited Fritsch in his study at 80 Mercer Street, and while Roberts never did get to see the tablets, the study, with its floor-to-ceiling bookshelves, bay window, and fireplace, made a lasting impression. A decade later President McCord was recruiting Roberts for the William Henry Green Professorship in Old Testament Literature, and offered to show him the house he'd be living in. When he walked in the door, Roberts remembered that this was the same study he'd seen (and coveted) when visiting Fritsch. The study helped to seal the deal, leading to a remarkable 25-year tenure at Princeton Seminary, a world away from the rural Texas where he grew up.

Jim Roberts was raised on a 1,000-acre stock farm in west Texas, six miles from the nearest town. The second of four children, he was the first in his extended family

to finish college. As a boy he dreamed of being a cartoonist, a fighter pilot, a preacher, or a chemist. One would draw him because of his love of learning.

Roberts was always a close reader of the Bible. He took it out to the fields to read surreptitiously instead of doing fieldwork, which always irritated his father. Roberts had an early affinity for academic work. At Abilene Christian University he aced chemistry but found it "too boring." On a whim he and a classmate signed up to be Greek majors. It was in a Greek class taught by Professor JM Roberts (no relation!) that he "fell in love" with language study. He studied both Greek and Hebrew as an undergraduate. He married his high school sweetheart, Genie, after his freshman year of college, and their first child was born right after graduation.

Knowing that he wanted to pursue further biblical study, Roberts applied both to Claremont School of Theology and to Harvard Divinity School and was accepted both places. He chose Harvard on the advice of a benevolent aunt who offered financial aid, saying, "Harvard I've heard of, go there!" Jim and Genie packed up the car and drove cross-country during the summer of 1961. He had never driven in big cities and had never seen a toll road. At the first toll booth their combined change amounted to 24 cents, one penny short. For the next two weeks they were sure the authorities would come after them for the penny!

Roberts earned a bachelor's degree in theological science at Harvard, and then stayed on for a Ph.D. in Assyriology. His mentors there were G. Ernest Wright, Frank Moore Cross, Thorkild Jacobsen, and Thomas Lambdin.

Roberts went to Harvard a theological conservative, on guard against any liberal heresy he might



Photo: Joshua Sutherland



find there. He quickly found that “this was not the enemy”; indeed, most of his professors were people of faith.

The first time Wright explained the documentary hypothesis of Scripture was a eureka moment for Roberts—the repetitions and oddities in the biblical text “finally made sense!” He decided to pursue doctoral study in Assyriology because “I wanted a field that was closely related to the Old Testament in which I didn’t have any theological bias, so that I could use that as a control for dealing with Old Testament material, where I *did* have theological interest. I didn’t want my own prejudices to color the outcome of my scholarship.” Studying Assyriology, however, meant studying Akkadian, but mastering its intricacies didn’t seem to pose a problem. His secret? Studying in the bathtub! He still finds Akkadian endlessly fascinating “because one keeps encountering new people and new languages” to pursue.

Jim Roberts has never had a problem integrating critical study of the biblical text with faith claims. Ordained quite young in the Church of Christ, he has been preaching and teaching in churches since undergraduate days. As he learned to control the texts and critical apparatus of the field, Roberts says he “simply incorporated the critical stuff into teaching and preaching.... I always found when I worked in a congregation and they got to know me and trust me that I could teach freely whatever I thought was important.” In Princeton, Roberts has been active at Liberty Street Church in Trenton, Princeton Church of Christ, and Nassau Presbyterian Church.

The Roberts family moved to Dartmouth College in the late sixties while Jim served as a research instructor and finished his dissertation. From there they went to Johns Hopkins University, where Jim stayed for nine years. After a year as associate professor at the University of Toronto, he brought his family to Princeton in 1979.

Joining the Princeton Theological Seminary faculty as a full professor was “a heady experience,” Roberts recalls. “I had never had any status before. I wasn’t all that used to people taking me seriously!” (Students here have always taken Roberts seriously, duly quaking at the beginning

of each class as he outlines very clearly his high expectations for rigorous work in original languages, and well-written papers.)

Roberts has enjoyed so many aspects of life at Princeton, especially the collegial relationships within the Biblical Studies Department. “I have had a whole string of colleagues who have been creative and helpful and made me think in new ways,” he says. Introverted by nature, he did not have the chance to know colleagues from other departments as well, which he regrets. He has always appreciated the quality of Princeton students and takes pride in having helped to build a tremendous doctoral program in Bible. “It’s great seeing former students become world-class scholars!”

He and his late wife, Genie, loved living right on campus and walking all over town. When Jim married again, he and Kathryn lived together in Princeton for four years until she completed her Ph.D. and took a call as a professor at Austin Presbyterian Theological Seminary. They’ve been commuting for the last six years.

At the Seminary’s April retirement dinner for Roberts, Professor Katharine Doob Sakenfeld alluded to his legendary basketball prowess: “Jim played offensive lineman in high school, and some would say he never gave it up,” she said, “particularly on tennis and basketball courts.” Roberts demurs: “When I came to Princeton, Leong Seow asked me to play basketball and I had to learn the game all over again.... Leong enjoyed playing at first, but when I got better he got less interested. The legend about me playing rough is completely false. Most of the injuries attributed to me I had nothing to do with. One time President Gillespie attributed an injury to me when I was in Texas!” He says basketball is a way to have fun, to let off steam, and to get to know students outside the classroom. However, as Sakenfeld observed, “Jim hates to lose!”

Roberts’s abiding scholarly interests include the way in which the Near Eastern context and the biblical text interact with and inform each other. His colleague Patrick Miller believes “there is no one in the world that I know who has shed more light on biblical texts from materials and texts out of the ancient Near East than Jim Roberts.

He is not interested in collecting parallels, but in seeing how other texts enable one to read the biblical text anew and see things that are there.”

Roberts is known for his insistence on the early dating of the Zion theology texts because of the parallels to other similar Near Eastern texts. He thinks that late dating of these texts makes no sense. “The idea that one would create a theology that glorifies an imperial power at the time that Judah was an insignificant vassal state seems to me to be the most improbable thing in the world,” he says, explaining that there are many scholars who date texts early or late for polemical reasons. Roberts prefers to date texts from the available evidence, particularly parallel texts from the surrounding ancient Near Eastern cultures.

Plans for his retirement in Texas include major writing projects, and some hunting and fishing. He’s looking forward to living full time with Kathryn. He might also go back to Greek—his first linguistic love. He would love to read some of the classical Greek literary texts: “There’s always something new to learn!”

That is the heart of a scholar, and Roberts describes a scholar’s life as one who knows it intimately. “It’s a solitary enterprise. A scholar is someone who has to just be alone with the text, someone who is in it for the long haul,” he explains. “Most scholarship is dry as dust, and a scholar has to be able to go through the desert to get to a watering hole. A scholar takes pleasure in slogging through that desert and coming out with new insights and ideas.”

Jim Roberts embodies this life—the endless interest in studying something new, the rigorous work ethic, the curiosity about everything having to do with one’s field, and the abiding love of learning. He will be such a scholar for as long as there are texts to read. ■

*Leslie Dobbs-Allsopp directs the Building Bridges Project, funded by Lilly Endowment Inc., of the Seminary’s Institute for Youth Ministry. She and her husband, Chip Dobbs-Allsopp, are friends and colleagues of Jim and Kathryn Roberts.*



# From Steam Lines to Snowplows

David Poinsett Retires as Princeton's Steward of Structures and Spaces

by Barbara A. Chaapel

If David Poinsett, Princeton's newly retired director of facilities, were ever to write a book, he would title it *Twenty-Two Years in the Wilderness: My Life among the Calvinists!* "The book would contain a million stories," he says, "including when I met Dr. McCord on my first day of work in 1981 and told him I was a United Methodist. His immediate retort: 'Well, David, we'll just have to work on your faith!'"

Although this Methodist has spent the longest, and he says the best, part of his career at the Seminary, it has been far from wilderness for him or for the institution. During his tenure, first as director of housing (1981–1991) and then as director of facilities (1991–2004), he has overseen and lovingly cared for the campus's one million square feet of property (all the campus buildings and 44 faculty houses) and 177 acres of land. During Dr. Gillespie's presidency, that has included the addition of Luce Library, the Witherspoon Apartments, Scheide Hall, Templeton Hall, the Dupree Center for Children, and the renovation of Erdman Hall, or 260,000 square feet of space.

"For a seminary of 850 students, that's a lot of real estate," Poinsett points out.

Even more than the pride he takes in the campus, though, is his satisfaction in putting together an outstanding staff team. "I couldn't have accomplished anything without the 60 people I work with—the staff in maintenance, the technicians, the security force, the grounds crew, and the custodial staff," he says. "They are all committed to the well-being of the school; the grounds guys are here early with every winter storm, shoveling snow even before faculty and students begin calling in to see if classes will be held."

The challenges in managing such a staff and campus are many, and have increased and changed in Poinsett's two decades-plus.

Having historic buildings is a major challenge; though beautiful, they take extra care, from choosing historically accurate paint colors for faculty houses to repairing woodwork and bricks to match the originals. Luckily, Poinsett's previous job as supervisor of historic sites for the New Jersey Division of Parks and Forestry gave him experience in renovating old buildings.

"We worked closely with Princeton's Historic District Commission when we repaired the front porch of 58 Mercer Street [the house Dr. Pat Miller and his wife live in]," Poinsett explains by example. "[Seminary archivist] Bill Harris found old photos of the original house with its porch, and we designed the balustrades and handrails to match it."

Such attention to detail has paid off. Renovations to several campus buildings, including Alexander and Brown Halls, have garnered historic preservation awards from the Princeton Historical Society and the State of New Jersey.

Another challenge has been the increased level of expectations of students and faculty. Second-career students are more numerous and they expect better housing. "You can't expect people who have been out of college for years to go back to living in dormitories with gang showers and no kitchen facilities," Poinsett says. Witherspoon Apartments have helped address this problem, but Poinsett thinks the Seminary will have to do more.

And then there is security. Like the nation, after 9/11 the Seminary has had to address what people need to feel secure, 24 hours a day. For Princeton, that means more campus lighting, locked doors to dormitories and office buildings, more security personnel, and student and employee ID cards to enter the childcare center, the library, and the parking garage.

Legal requirements and regulations have changed, too. "We're in an increasingly

regulatory environment," explains Poinsett. "There are new laws about fire suppression systems, workers' safety, environmentally sound storage tanks, and of course the ADA (Americans with Disabilities Act). We're proud of what we've been able to do, like providing accessible building and restrooms, and phones for the hearing-impaired. And by the end of the summer we will have fire sprinklers in all of our residence halls, mandated by the State of New Jersey by the end of 2004 in response to the fire at Seton Hall University several years ago that killed several students."

Poinsett has also worked through a few crises, from Hurricane Floyd's visit to central Jersey in September 1999, which closed the Seminary for two days, to a fire in the basement of the Mackay Campus Center during his first month as facilities director in 1991. Floyd brought flooding in basements, downed tree limbs, and an absence of potable water, which Poinsett's staff solved by providing cases of bottled water to students. "The basement fire was probably set as a cover-up for a burglary," Poinsett says. "There wasn't much damage, but it was a bit unnerving to be called in in the early morning not knowing what I would find."

Then there were the 17-year cicada visits, which Poinsett lived through twice in his Princeton years. Millions of them, the living and the dead, beset the campus in May and June. "This year was the second time around for me," he says. "They were here in 1987, too, all over the campus. Not a crisis, really, but an amazing phenomenon."

Given all this, the life of a facilities director can be pretty hectic. Perhaps no one knows that better than Susan Molloy, facilities office coordinator. "A week's work could include a faculty member's request



Poinsett at the entrance to his beloved corporation yard

Photo: Joshua Sutherland



for roof repairs, a Princeton Borough meeting about building permits, a meeting with student government to discuss fire suppression in the dorms, a walk-around to check the condition of stair treads, a meeting with a vendor on gas prices, and a meeting with staff to review repair schedules for the swimming pool,” says Molloy. “I guess there really isn’t a typical week!”

Poinsett leaves the Facilities Office in what he considers the “very capable hands” of German Martinez Jr., his associate director, promoted to director in July. Poinsett says Martinez and his staff will have major projects on their plate. The first is a master plan for the campus, now in its initial stages, outlining what new and upgraded facilities will be needed in the next 10-to-20 years. The plan came out of a facilities condition assessment that the Board of Trustees commissioned to project what major repairs need to be done and what new buildings need to be built as the institution approaches its bicentennial in 2012. The assessment also discovered what most Princetonians already know—that there is very little deferred maintenance on the Seminary campus, a fact that gratifies Poinsett and his staff.

Martinez will also need to address the condition of married student apartments (CRW) on the West Windsor Campus. “When the Seminary acquired them in 1965, we proudly advertised them as luxury garden apartments,” Poinsett says. “They had air conditioning and hardwood floors, which was a luxury at the time! Now they’re 45 years old and need serious attention.”

Renovations to Speer Library will also be on Martinez’s list.

Given his 22-year stay, one might expect that Poinsett will leave a bit of his heart at Princeton Seminary. “I will miss the collegiality and friendship of the two presidents and three vice presidents for whom I have worked,” he says. “They have been very different, but all became good friends.” He has also valued the support of the trustees, and their care for the campus. “Our trustees have a real love for this place, and a strong sense of stewardship,” he asserts.

John Gilmore, the current vice president, feels privileged to have worked with Poinsett. “David has been tremendously effective in being able to carry out the enormous and

varied demands of his position,” Gilmore says. “He cares deeply about the mission of the Seminary, and we will miss his collegial style, his positive attitude, and his dry wit.”

Gilmore may rival Poinsett in the dry wit category. At the Seminary’s retirement dinner, Gilmore with straight face presented Poinsett with a memento of his beloved Yankee Stadium—a toilet seat with a Yankees decal on the lid, purportedly from the actual home of the Bronx Bombers (wink wink).

The toilet seat was joined by more serious retirement gifts: a rocking chair, a gift certificate for power tools at Home Depot (Poinsett, who built a hope chest for his wife before they were married, looks forward to doing woodworking in his home woodshop), and two books (the official centennial edition of the history of the Yankees and the 50th anniversary edition of the history of the Corvette).

Obviously retirement years will include following the Yanks. Poinsett also looks forward to restoring his ’78 Corvette, and to traveling. This fall he will go with his brother, stepbrother, and stepfather to Washington, D.C., to visit the World War Two Memorial and the new National Air and Space Museum annex. “And my wife and I want to travel out west after she retires, to the deserts and the national parks and Canada,” he says.

It goes without saying that Poinsett will often find his way to Harrisburg, Pennsylvania, to visit his daughter and son-in-law and granddaughter Georgianna Ruth.

He may even return to the Seminary, arriving in his Corvette to be a waiter at the annual senior class banquet. “As long as I fit into my white summer tux—the one I got married in—I’ll be there to bid farewell to the seniors,” he promises.

Then there’s that book. He’s got the perfect final chapter.

“It was a dark and stormy night,” it might begin. Poinsett would go on to tell about the February evening in 1983 when then-president McCord asked him to drive a couple who had been visiting the Seminary to LaGuardia Airport. They started off in the snow, and by the time they reached the Brooklyn-Queens Expressway they were in a blizzard.

“We got to the airport to find that all flights had been cancelled,” Poinsett recounts. “I soon realized that I didn’t have my wallet—I must have dropped it on the road when I got out to clean off the windshield. So my guests bought me dinner, and we got to know each other as we spent the night on the floor of the Air Canada Terminal surrounded by skis. They were wonderful, and of course I agreed to send them the money they loaned me.”

He had to send it to Scotland. The couple was Dr. and Mrs. Thomas F. Torrance, the parents of Princeton’s new president, Dr. Iain Torrance.

**He has overseen and lovingly cared for the campus’s one million square feet of property.**

When David Poinsett reached the new president in the receiving line of a campus reception for him in April when the Seminary’s sixth president was introduced, Poinsett says that Iain Torrance grinned broadly and said, “*I know you*; my parents have told me all about you!”

A fitting coda to the career of a man who came to Princeton never dreaming that he would meet and befriend some of those he calls “the greatest theological minds in the church.”

“I didn’t think this would be a calling,” he says. “But, in retrospect, it has been.” ■



Some of the buildings that have been constructed or renovated during Poinsett’s tenure include (from top to bottom) Scheide Hall, Luce Library, Witherspoon Apartments, the Carol Gray Dupree Center for Children, Templeton Hall, and Erdman Hall.



## LIVING LIFE CREATIVELY

by Erin Dunigan

It is ironic, really. Not in the typical sense of the word, but in that “I chose to spend the year in Scotland thinking that since they speak English I will be able to understand them” kind of way.

Let me step back a moment. As a recipient of the 2003 Parish Pulpit Fellowship I spent last year living in St. Andrews, Scotland. My role was as a visiting scholar with the Institute for Theology, Imagination,

and the Arts (ITIA) at St. Mary’s (the divinity school of St. Andrews University). ITIA is a program that seeks “to discover and demonstrate ways in which the arts can contribute to the renewal of Christian theology” and “to find ways in which the arts can contribute to a sensitive and rigorous engagement of the church with modern and post-modern culture.”

Back to the irony. My topic of study for the year was creativity as a way of encountering God. This idea grew out of a number of experiences during my senior year at Princeton, when these two ideas seemed to keep intersecting.

What began as a mild interest, as I tried to use paints and colors to express feelings during an “art of healing” day in clinical pastoral education, was nurtured when I read Julia Cameron’s guidebook for creativity as a path to spiritual life (*The Artist’s Way*), and blossomed in a final project called “Creativity as Prayer” for my class on prayer and pastoral care.

This concept of creativity as a way of encountering God is based on Cameron’s idea that “art [creativity, in this case] is not about thinking something up. It is about the opposite—getting something down. If we are trying to think something up we are strain-

# THE GIFT OF SCOTLAND

## Two Grads Reap Rewards of Parish Pulpit Fellowship

The Graduate Study Fellowship for the Parish Pulpit Ministry is awarded annually to a graduating senior who demonstrates outstanding homiletic and academic potential, and is committed to the parish pulpit ministry in the Protestant Church. Recipients are invited to spend a year studying overseas in the location of their choice. Princeton graduates Erin Dunigan and Jeremy Deck, who both received Parish Pulpit Fellowships in 2003, each made Scotland their classroom for a year.



Photos: Erin Dunigan

Photos were taken by Erin Dunigan. Left to right, they picture Erin and Jeremy running in the Rome marathon, a window in a chapel on the Isle of Iona in Scotland, boats in Italy, a standing cross in front of the Iona Abbey, Erin at the Cliffs of Moher in Ireland, a window in an Irish church, fruits and vegetables at a Dublin market, Erin with PTS professor Wentzel van Huyssteen at the Gifford Lectures in Edinburgh, boats in Venice, and Jeremy in Portugal.

## REFORMING RELATIONSHIPS

by Jeremy Deck

I must admit that whenever I discuss the parish-pulpit fellowship with someone, I receive jealous stares and remarks like, “It must be rough having to study something you love without having to worry about a grade” and “How did you cope with having to travel around Europe for a year?”

It was indeed with extreme joy that I learned I had received this fellowship for overseas study and travel. Having heard won-

derful things about Scotland, and wanting to learn more about my adoptive mother church (I joined the PCUSA after my junior year at Princeton), I decided to spend the year in beautiful (though rainy) Edinburgh.

The fellowship allowed me to study preaching in a different culture, fostering a greater understanding of my own culture in turn. My studies took me to different churches each week to experience an array of preaching styles. A number of preachers shared with me their approaches to homiletics and their insights into the art of pastoral ministry. One of these pastors, whose Episcopal church has actually been gaining

members (a rarity by local standards), told me how difficult it was to keep his congregation from atrophying. He said he has seen an entire generation go virtually untouched by the church. Those words often echoed in my head when I visited churches where the young seemed absent, and the old, lifeless. It impressed upon me, time and time again, the importance of maintaining vitality across every demographic.

I carried my new insights into the pulpits of several Scottish churches. Preaching in a foreign land was a rewarding but trying experience; I had not realized how much I rely on my knowledge of culture in prepar-





## outStanding in the field

ing to reach for something that's just beyond our grasp...when we get something down, there is no strain...instead of reaching for inventions, we are engaged in listening."

This is how I proposed to spend my year—listening and living life creatively. I took a pottery class (my two masterpieces are not exactly symmetrical!) and a mixed-media painting class, and learned to knit and to bake apple pies (the apple pie lessons were courtesy of a visiting mother from Georgia, and not a local Scottish delicacy!). I attended Ph.D. seminars in theology at ITIA, and traveled to new places, including running a marathon in Rome (and along the way realizing that the "big church" we were running toward was St. Peter's!) and visiting Iceland in January to learn that there the main difference in seasons is noticed not in temperature but in light. I prepared a Scottish Burns Night Supper (complete with haggis, which I actually liked!), and spent time in conversation over meals with friends in the St. Mary's community. After this year of listening, when it came time to sit down and write about my experience I wondered what

I would 'think up.' It was then that the irony hit me.

In my initial proposal for the fellowship, I was much more concerned about *what* I would study than *where* I would study. As it turned out, the *what* of my study was indeed valuable, but far more significant was the *where*.

Scotland provided me with an environment that was similar enough to what I was used to that I was able to function fairly easily. It was different enough, though, that I was forced to be more attentive than I otherwise would have been. This struck me—or, rather, I almost struck it—while I was walking out of a shop in town. Striding toward the door, I reached out to push it open and exit onto the street when my momentum was thwarted. It was then that I noticed the word "Pull." I realized at that moment, after weeks of having this vague sense of something being just a wee bit off, what the problem was. Every time I entered or left a shop, my first response was the wrong one. Previously I had never bothered to think about whether you pushed or pulled a door based on entering or exiting. It was some-

thing that just came naturally, so I figured it was simply the way things were. Living in another culture one often learns that the way things are is not always the same.

This is true in language, too: "fries" are "chips" and "chips" are "crisps." "Pounds" are what you pay or spend, and "stones" are what you weigh. If you tell someone they have "nice pants," you are complimenting their underwear, and if you are due to arrive somewhere at "half two" and show up at 1:30, you will be an hour early.

I found out almost immediately upon arrival that the Brits all wanted to discuss what I thought about "my Mr. Bush," and I didn't have an inkling whether discussing politics might be on my list of polite, get-to-know-you chit-chat.

These seem mundane examples, but they illustrate the need to pay attention when living in another culture, even one that has so many outward similarities to your own. It is this heightened sense of awareness that I attempted to nurture during my Scottish year.

Within Scotland, St. Andrews, a small town with three main streets that is nestled

# SCOTLAND



Erin Dunigan

ing my sermons. For my first sermon in Newton Mearns, a Glasgow suburb, I preached about saints past and present, including Mother Teresa. It was during a meeting with the pastor only one day before I preached that I was reminded of the highly volatile Catholic/Protestant dynamic in Glasgow. It is a city that has been torn apart by sectarianism, culminating frequently in violent soccer games between the Rangers and the Celtics (Glasgow's two preeminent

teams). While the pastor assured me that it would "probably" be okay to include Mother Teresa in my sermon (I am unsure to this day whether or not his "probably" was sarcastic, though I felt the sermon was well received), I was still fearful of venturing into a topic that has accounted for so much pain among so many. The experience helped me see that preaching must take seriously both the content of the gospel and the context in which it is preached.

The culture shock didn't end there, as I was repeatedly made aware of how much I rely on "shared knowledge." From the monetary currency to the usage of words, from what constitutes a "good society" to the prevalent understandings of God, I could no longer assume that I was on common ground with passersby. It was often in the simplest of things that differences would reveal themselves. If you don't ask a waiter for your bill, you'll be sitting in the restau-





## outStanding in the field

between the North Sea and the ruins of a 13th-century cathedral, provided a slower pace and rhythm of life, conducive to these ideas of listening and being attentive.

Finally, within St. Andrews, the community of St. Mary's became a wonderful place of being able to live out this life of listening in relationship and conversation with others.

Life in another culture also affords an opportunity to step outside the "normal" way of thinking and reacting, to see events from another perspective. Some examples for me were listening to news of the election of California's Governor Schwarzenegger on the BBC's Radio One alongside my South African flatmate; learning about "The Troubles" in Northern Ireland from a Northern Irish friend and then traveling to Northern Ireland to witness the fragility of

the peace; discussing the differences between Scotland and Princeton with Princeton's new president during a photo shoot in Edinburgh (I told Dr. Torrance that the Halo Pub in Princeton is actually an ice cream parlor and a must visit!).

Travel writer Rick Steves, in his "back-door" philosophy of travel, says this:

We travel to enjoy differences—to become temporary locals. You'll experience frustrations. Certain truths that we find "God-given" or "self-evident," like ice cream drinks, bottomless cups of coffee, hot showers, and "bigger" being "better" are suddenly not so true. One of the benefits of travel is the eye-opening realization that there are logical, civil, and even better alternatives.

Within Scotland, St. Andrews, a small town with three principal streets, nestled between the North Sea and the ruins of a 13th-century cathedral, provided a slower

pace and rhythm of life, conducive to these practices of listening and being attentive. And it is a place where I found myself listened to and attended to. St. Leonard's Church, one of four Church of Scotland congregations in the town, became my church home for the year, a place where I was known by name and where the congregation, not flashy but faithful, gathered week after week.

This year was a unique opportunity in allowing me the freedom and flexibility to live a life of attentive listening. As I seek a call to ordained ministry in the PCUSA, it is my hope that I will continue to listen. Above all else, this year has been a gift. For that I am truly grateful. z

*Erin Dunigan presently lives, writes, and takes photographs in California.*

# SCOTLAND



Jeremy Deck

rant until it closes. I had worked as a waiter back home, where it was usually our goal to get people in and out as quickly as possible, the better to save time for our patrons and make more money for ourselves. Coming from a country where speed and efficiency are prized, the ability to sit and converse with those around me without feeling pressure to leave was a dramatic and welcome change.

The year was also a time to reflect on what I had learned at Princeton Seminary (something that we rarely have time to do while we're there), and the journey that would begin when I returned to the States. I was reminded of the importance of relationships, both in ministry and in our own lives.

I became friends with a German university student who initially thought I was a religious fanatic for attending church, not to mention my aspiration to become a pastor. Growing up in post-war Germany, he had been taught the dangers of trusting in things emotional. Thus, he relied on logic and empirical evidence, distrusting anything that related to faith. Through hours of listening and conversation, during which he seemed to be testing whether I had a brain, I was slowly able to gain his trust. While he still may think I am somewhat crazy, one of his parting wishes was for me to give him some theological writings to mull over. Our friendship taught me the difficulty and importance of gaining trust, especially among a generation that feels burned by what they have seen in the church. It also

revealed that when we are willing and able to give time to others, God can break through any walls, be they theological or cultural.

As I return to North America, I look forward to the challenge of being a parish minister. I carry with me the naiveté of a recently graduated seminarian, coupled with the experience of being a stranger in a strange land. It is my hope that as I begin a five-month internship at a church in Altavista, Virginia, I will be able to return the gift that was given to me in this fellowship—that I will proclaim justice, even amid fear; listen to others, despite the hurried pace of our society; and take the time to build relationships, especially with those who are skeptical of "religious people." z

*Jeremy Deck is pastoring at a church in Altavista, Virginia.*



# Class notes

Class Notes may be edited for length or clarity, and should include the writer's name, degree(s), year(s) of graduation, address, and telephone number. We receive many class notes and try to print them all, but because the magazine is published three times a year, that is not always possible.

Photographs are welcome, but upon discretion of the editor may not be used due to the quality of the photograph or space limitations. Photographs may be submitted electronically as long as they are a high-quality resolution of at least 300 dpi.

## Key to Abbreviations:

Upper-case letters designate degrees earned at PTS:

M.Div.	B	D.Min.	P
M.R.E.	E	Th.D.	D
M.A.	E	Ph.D.	D
Th.M.	M		

Special undergraduate student U  
Special graduate student G

When an alumnus/a did not receive a degree, a lower-case letter corresponding to those above designates the course of study.

**1941 Charles S. Webster (B)** is retired and serves as chaplain of Moorings Park Retirement Resort in Naples, Florida.

**1949 William E. Gibson (B)** of Ithaca, New York, has edited *Eco-Justice—The Unfinished Journey* (Albany: State University of New York Press, 2004).

**1954 John E. Hunn (B)** celebrated 50 years of ministry in June. He was the first person to receive a scholarship from the First Presbyterian Church of Cranford, New Jersey, to attend Princeton Seminary 50 years ago.



Members of the Class of 1944 who attended their 60th reunion in May



Members of the Class of 1954 who attended their 50th reunion in May

**1955 Don Pendell (B)** writes, "Fifty years ago (1954), **Sid Conger ('55B)** and I were three-time winners on Ted Mack's *The Original Amateur Hour*, traveling to Washington, D.C., with Pat Boone to pantomime Spike Jones records on network television for President Dwight Eisenhower."

**A.D. Robb (B)** is the liaison between his presbytery—the Presbytery of Sheppards and Lapsley—and a sister presbytery in Oaxaca, Mexico. He writes, "Three Oaxacan leaders were in our presbytery in November. We plan to install a water purification project in a village."

**1957 Terrence N. Tice (B, '61D)** is still engaged with research and writing, and will coteach a Schleiermacher course at Iliff Theological Seminary in Denver, Colorado, with Catherine Kelsey in winter term 2005.

**1958 C.S. Calian's (B)** book *The Ideal Seminary: Pursuing Excellence in Theological*

*Education* is now in its fourth printing (Westminster John Knox Press). Calian is president of Pittsburgh Theological Seminary.

**William W. LeConey (B)** and his wife, Lucia, celebrated

their 50th wedding anniversary on June 12. His email address is sebt2@comcast.net.

**1959 Demetrios J. Constantelos's (M)** books *Byzantine Philanthropy and Poverty, Society, and Philanthropy*, translated in Greek and Romanion, will be issued soon in Russian. His book *Understanding the Greek Orthodox Church* is now in its fourth edition.

**Robert V. Jones's (B, '62M)** book *God, Galileo, and Geering: A Faith for the Twenty-First Century* will be published this fall by Polebridge Press. Jones is chaplain of the Chapel of the Resurrection at Spring Lake Village Retirement Center in Santa Rosa, California.

**1960 J. Scottie Griffin (B, '79P)** has served as an interim pastor at Lynnhaven Presbyterian Church in Virginia Beach, Virginia, since 2000.

**George Lamar Haines (B, '63M)** writes, "Through Worldwide Christian Schools God has used us to found or expand seven Christian schools on four continents. We host a pastors' masters golf tournament each year to fund these schools." Haines lives in Yorba Linda, California.

**Richard H. Stearns (B)** and his wife, Eleanor, have retired and live in Landenberg, Pennsylvania. His email address is revstearns@aol.com.

**Duncan Watson (B)** writes that he "appreciates the tributes [in *inSpire*] to Professor Ed Dowey, a key teacher for me.



# Class notes



Photo: Leigh Photo &amp; Imaging

Members of the Class of 1964 who attended their 40th reunion in May

He was a referee in my application for Ph.D. studies at Edinburgh; we had a lovely visit in Zurich in 1962, and my wife, **Tertia ('59U)**, babysat for the Dowey children, who spoke *haaf* and *hæf* (according to Ed)! He was very kind to us on my leave in Princeton in 1982." The Watsons live in Kallista, Victoria, Australia.

**1961** On June 9, **Paul Eppinger (B, '65M)** was surprised by a celebration of the 50th anniversary of his ordination to the ministry by the American Baptist Churches. Two hundred people attended, including the governor of Arizona, the Honorable Janet Napolitano (pictured below with Eppinger), who gave a proclamation commemorating the event. Eppinger has served four American Baptist churches across the country, was a missionary in Japan, was the statewide executive director of the Martin Luther King Jr. Campaign to win Arizona a King holiday, was the executive director of the Arizona Ecumenical Council for eight years, and is presently the executive director of the Arizona Interfaith Movement. ▼

**1962** **Henry Bucher (B)** retired after the close of the 2004 spring term as the chaplain of Austin College in Sherman, Texas, where he served for the last 19 years. He joined Austin College in 1985 as chaplain and associate professor of humanities. He was granted emeritus faculty status upon his retirement and will continue to be part of Austin's adjunct faculty. ▼



**1964** **Richard (Dick) Bunce (b)** retired in January 2003 from his position as executive director of Progressive Christians Uniting, an ecumenical nonprofit organization advocating for social justice and headquartered in Pomona, California.

**Charles J. Duey Sr. (M)** writes, "What a wonderful class reunion in May! Thanks for taking care of the many details and making us feel welcome. The catering was well done also. I mention in passing that we here in Connecticut won't have our cicada fest until 2013."

**1965** **Jay Harold Ellens (M)** is retired from the United States Army chap-

laincy, active duty and reserves (colonel, 37 years service), from the parish ministry, from university teaching, from the executive directorship of the Christian Association for Psychological Study, and as editor-in-chief of the *Journal of Psychology and Christianity*. He still serves interim pastorates, teaches as a college faculty adjunct, and continues his private psychotherapy practice. He is also a research scholar in the Department of Near Eastern Studies at the University of Michigan. Ellens wonders if his classmate and friend **Bruce Blackie ('64M)** "is still out there."

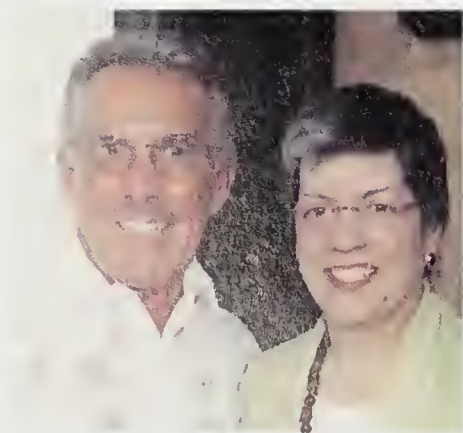
**James Welch (B)** writes that he is still active in Summer's Best Two Weeks Ministries, a summer camp on Lake Gloria outside Boswell, Pennsylvania. Next summer the camp will relocate to Bethlehem, Pennsylvania, where it is renovating Bethco Pines, a beautiful natural property that was used by Bethlehem Steel management employees and their families.

**1966** **Elton P. Richards (M)** was the baccalaureate speaker at Lenoir-Rhyne College in Hickory, North Carolina, in May. Richards is a retired Lutheran pastor from Pennsylvania.

**Charles S. Weaver (B)** writes, "Having been privileged to provide written input to the PTS Presidential Selection Committee and having served as an academic representative at the inauguration of the president of St. Andrews College last year, I rejoice in the arrival of your new president. Due to family and job commitments I cannot be there with you, but I am there in thoughts and spirit." His email address is [c.s.weaver@att.net](mailto:c.s.weaver@att.net).

**1967** **J. Kent Bull (B, '67M)** is the new pastor of Grace Presbyterian Church in Montgomery, Alabama, a congregation of the Evangelical Presbyterian Church. His email address is [drjkbull@charter.net](mailto:drjkbull@charter.net).

**Kent I. Groff's (B)** fourth book, *What Would I Believe If I Didn't Believe Anything? A Handbook for Spiritual Orphans*, was published by Jossey-Bass in early 2004. Groff has moved from director to founding mentor of Oasis Ministries for





# Class notes

## take a bow

**Virgil L. Jones ('54B)** was honored by the Presbytery of Detroit and the City of Detroit for 50 years of exemplary service, including 35 as university minister at United Campus Christian Ministry at Wayne State University in Detroit, Michigan. His "ministry on an escalator" reached students, faculty, and staff, including aid often requested by the university's presidents to help them think biblically and theologically about the issues.

**Henry Bucher ('62B)**, chaplain and associate professor of humanities, received Austin College's Excellence in Teaching and Campus Leadership Award in June. The award recognizes the fundamental importance of the quality of teaching in the educational process and seeks to honor a person who has made a distinct difference in the teaching climate in areas such as classroom teaching, campus leadership, pioneering pedagogy, and instructional support. Bucher, who joined the Austin College community in 1985, retired at the close of the school year in May and was granted emeritus faculty status.

**John R. "Pete" Richardson ('68B)**, chief of chaplains in the Virginia-Maryland Health Care System, was honored with the Secretary's Award for Excellence for his work as supervisory chaplain. The United States Secretary of Veterans Affairs gives this national award to chaplains who are recognized for excellence in special categories. Richardson, chief of pastoral care service at the Baltimore, Perry Point, and Loch Raven sites, was acknowledged as the outstanding supervisory chaplain of the year. He is a certified mediator, a member of the City of Havre de Grace Ethics Committee, an advisor to the Harford County Board of Ethics, and an area representative on the national Chaplain Field Leadership Council.



**Kathleen M. O'Connor ('84D)**, the William Marcellus McPheeters Professor of Old Testament at Columbia Theological Seminary, has been named a Henry Luce Fellow for 2004-2005 by the Association of Theological Schools. She will receive a grant to support her study of the Book of Jeremiah in a project titled "The Moral Formation of the Community after Disaster."

**Carlos Cardoza-Orlandi ('90M, '99D)**, associate professor of world Christianity at Columbia Theological Seminary, has been selected by the Association of Theological Schools to receive a Lilly Theological Scholars Grant for his project, "The Global Christianity Project: Movement, Growth, and Vitality of the Christian Religion." The research/audio visual project examines the demographic transformations of the Christian religion on the basis of their historical, regional, and theological developments.

**John Kiser ('98B)** was awarded the Bronze Star Medal for ministry in combat after a year in Iraq with the 28th Combat Support Hospital in Tikrit and Baghdad.

**Darrell L. Armstrong ('99B)** is the 2004 recipient of The Harrington Prize. Established by Columbia Theological Seminary, Peachtree Presbyterian Church, and the Presbyterian College, The Harrington Prize recognizes individuals "in the early stages of their careers in Christian ministry who have demonstrated exemplary preaching, evangelism, and community service and show promise for future contributions to Christian ministry." The prize honors the memory and contributions of W. Frank Harrington, former minister of Peachtree Presbyterian Church.

Armstrong, who is pastor of Shiloh Baptist Church in Trenton, New Jersey, will serve as a distinguished visitor and lecturer at the three sponsoring institutions and will receive a \$25,000 cash stipend.



**Gregory Ellison ('02B)** was honored with the Fruit of the Holy Ministry Award by the Granville Academy of Trenton Inc. at its 21st annual black-tie graduation dinner and celebration in April. He was honored for outstanding achievements in his professional field and for his dedication to serving the community in which he lives. Ellison is a candidate for the Ph.D. in practical theology at Princeton Seminary. He is also pastor of youth ministries at St. James United Methodist Church in Kansas City, Missouri.

Spiritual Development. He continues to be a spiritual director and leader of retreats and workshops.

**Earle Wilson (M)** was the speaker at Southern Wesleyan University's graduation in May. He is the general superintendent of the South Central Administrative Area of the Wesleyan Church.

**1968 Robert Russell Hann (B)** serves as minister of the First Presbyterian Church of Chili, New York.

**Margaret Gray Towne (e)** has written *Honest to Genesis, A Biblical and Scientific Challenge to Creationism* (Publish America, 2003), which integrates the biblical creation accounts with modern evolutionary theory. It covers both the scientific and the theological

dimensions of this subject, "which continues to erupt in the culture from courtroom to classroom to living room." Gray Towne teaches in the Philosophy Department of the University of Nevada in Las Vegas.

**1969 George Clayton Ames III (B)** serves as minister of Arch Street Presbyterian Church in Philadelphia, Pennsylvania. His email address is amesgc3@aol.com.



## Class notes

**1970 Melchior Van Hattem (M)** writes, "After retiring as pastor emeritus of Ho-Ho-Kus, New Jersey, Community Church, I studied a variety of worship services and consulted. In March 2004 I trained at [the Seminary's] Con Ed program to be an interim minister."

In April, **X. Peter Wernett (B)** was named president of Percept Group Inc. in Rancho Santa Margarita, California. Percept is the largest provider of community demographic and religious-based information to churches in the United States. Wernett has been a principal of Percept and senior vice president of client development since 1990. He lives with his wife, Suzanne, in Mission Viejo, California.

**1972 James L. Resseguie (B)** has published his third book, *Spiritual Landscape: Images of the Spiritual Life in the Gospel of Luke* (Hendrickson, 2004). He is the J. Russell Bucher Professor of New Testament at Winebrenner Theological Seminary in Findlay, Ohio.

**Arthur E. Sundstrom (B, '80P)** continues to serve as first vice chair of the board of directors of the Board of Pensions (PCUSA). He also leads a special task force that produced the report "Clergy Recruitment and Retention."

**1973 Dianna Pohlman Bell (B)**, pastor of the First Presbyterian Church of Rutherford, New Jersey, retired in April after serving the congregation for the last seven years. She was also the first female military chaplain in the United States armed forces and served in the United States Navy for three years.

**Barbara Chaapel (B)** is a member of the Presbyteries Cooperative Committee, the group responsible for writing and administering ordination exams to Presbyterian candidates for ministry, and has recently been elected to chair its Theology Task Group.

**James L. "Jay" Hudson (B)**, formerly coexecutive of the Synod of Lincoln Trails, was named president and chief executive officer of the Presbyterian Investment and Loan Program in September 2003.

**Thomas K. Tewell (B)**, pastor of the Fifth Avenue Presbyterian Church in New York City, was the baccalaureate speaker at Grove City College's 124th commencement ceremonies in May.



**1974** After 13 years (1990–2003) as pastor at Advent Evangelical Lutheran Church in Upper Arlington, Ohio, **William A. Hartfelder (B)** is now senior pastor of Grace Evangelical Lutheran Church in Westerville, Ohio. He also serves as ecumenical officer with the Southern Ohio Synod (ELCA), and is a member of the Synod Council. Hartfelder received a Lilly Endowment Clergy Renewal Grant for a three-month sabbatical in 2001 that included two weeks in Turkey and two months in residence at the Collegio San Anselmo, a Benedictine monastery on the Aventine Hill overlooking the Tiber River in Rome, Italy. He was recently invited to participate in the "Pastor Theologian" program of the Center of Theological Inquiry in Princeton. His email address is revwah50@aol.com.

**Michael Livingston (B, '91M)**, third from right in the photo above, is executive director of the International Council of Community Churches. Along with other church leaders, he met with United Nations Secretary General Kofi Annan in May urging the U.N. to take a significant role in Iraq by stressing that international involvement was Iraq's only chance for lasting peace and security. The delegation included church leaders from the United States, Canada, the United

Kingdom, and Europe, and had support from the World Council of Churches, the Middle East Council of Churches, and the All Africa Conference of Churches. ▼

**Paul Moessner (B)** received a D.Min. degree in congregational renewal from Luther Seminary in May. He is senior pastor of St. Andrew's Lutheran Church in Columbia, Missouri, where he has resided for the past 17 years.

**Aristides S. Varrias (M)** graduated in January from Aristotle University of Thessaloniki in northern Greece with a Th.D. He teaches theology and sculpture.

**1977 Robert R. Kopp (B)** has published *Fifteen Secrets for Life and Ministry* (Impact Christian Books). In this tell-all book, Kopp "steps out of the box to share 15 secrets for remaining faithful in ecclesiastical and secular cultures hostile to Christianity as personified in Jesus and prescribed in the Bible."

**Michael J. O'Brien (D)** serves as pastor of Colesville Presbyterian Church in Silver Spring, Maryland. His email address is pastorob@earthlink.net.

**David Thorp (B)**, is associate director and director of evangelization at the Spiritual Life Center of Marian Community in Medway, Massachusetts. Marian Community is a private association of the Christian Faithful in the Roman Catholic Archdiocese of Boston. His email address is thorpdm@comcast.net.



# Class notes

## Are you surfing the web?

You can now submit your class note on the web! Keep us informed by visiting our alumni/ae web site at:

<http://www.ptsem.edu/bond/submitnotes.htm>

**1978 Bob Andrews (B)**, pastor of Grove Presbyterian Church in Danville, Pennsylvania, was the only recipient from Pennsylvania to receive a three-month sabbatical grant from the Louisville Institute in Kentucky as part of its 2004 Sabbatical Grant for Pastoral Leaders program. As his sabbatical project, titled "Working," Andrews interviewed fellow 1978 PTS classmates to find out how they got to where they are today, with what help, and what their plans are over the next 20 years.

**Larry R. Kalajainen (M)** was recently installed as senior pastor and teacher at the First Parish Church (UCC) in Brunswick, Maine. Kalajainen completed a nine-year tenure as senior pastor of the American Church in Paris in June 2003. For the past three years, he has been part of the "Pastor Theologian" program sponsored by the Center of Theological Inquiry in Princeton.



**Thomas Samuel (M)** serves as Bishop of the Madhya Kerala Diocese of the Church of South India. He was recently elected secretary of the Nilackel St. Thomas Ecumenical Trust. His email address is [bishopthomas-samuel@yahoo.com](mailto:bishopthomas-samuel@yahoo.com).

**1979 In March Dennis Dewey (B)**, an internationally acclaimed storyteller and dramatist, gave a free public performance, "In the Beginning, Toward the Middle, and All the Way to the End: Stories from Genesis to Revelation," at the Redeemer Lutheran

Church in Plattsburgh, New York. Dewey has performed at the National Storytelling Festival, the Joseph Campbell Festival, the Greenbelt (United Kingdom) Festival, and on national television, sponsored by the National Bible Association. He has also led seminars and workshops in churches, seminaries, and universities all over the world.

**Debra Shevlin Henning (B)** is pastor of Ormond Beach Presbyterian Church in Ormond Beach, Florida. Her email address is [henning@atlantic.net](mailto:henning@atlantic.net).

**Patrick Mecham (B)** has accepted a call to serve as head of staff at the First Presbyterian Church of Elko, Nevada.

**1980 James E. Brazell (B)** has been serving since November 2003 as pastor of Sharonville Presbyterian Church in Sharonville, Ohio. He also serves on the Cincinnati Presbytery Mission Committee. His email address is [jebrazell@yahoo.com](mailto:jebrazell@yahoo.com).

**Brad Calhoun (B)** began serving in April as interim pastor of San Marino Community Church (PCUSA) in San Marino, California.

**Edward Duffy (B)** is the newly called minister of the First Presbyterian Church of Fairfield, Connecticut. He previously served for 10 years at the First Congregational Church of Litchfield.

**Richard L. Sheffield (B)** writes, "I was admitted to the degree Doctor of Ministry at Louisville Presbyterian Theological Seminary on May 23."

**1981 Hoyt A. Byrum (B)** received a D.Min. from Reformed Theological Seminary in Orlando, Florida, in December. His dissertation topic was "Stewardship: An Educational Approach." He is presently the executive pastor for Suntree United Methodist Church in Melbourne, Florida.

**Bart Ehrman (B, '85D)** lectured on the topic "Lost Christianities: The Battles for Scripture and the Faiths We Never Knew" at the University of North Carolina (UNC)-Asheville's Reuter Center in April. Ehrman is chair of the UNC-Chapel Hill Department of Religious Studies, and has appeared on the Arts and Entertainment Channel, the History Channel, CNN, and in a recent interview on NPR's "Fresh Air" to discuss his latest book, *Lost Christianities*, which describes early Christian sectarian movements.

**Ronald H. Radden (B)** is associate director of planned gifts for the Alzheimer's Association, which is based in Chicago. His email address is [rhadden@mac.com](mailto:rhadden@mac.com).

**1982 Thomas E. Clifton (P)** retired as president of Central Baptist Theological Seminary in Kansas City, Missouri, in December 2003.



Members of the Class of 1979 who attended their 25th reunion in May

Photo: Leigh Photo & Imaging



# Class notes

**1983 Anita Bell (B)**, the Presbyterian Coalition's former comoderator, was the conference preacher at the Presbyterian Lay Committee's annual Faith and Life Conference, held at Grove City College in June. She is currently working on a dissertation for a doctor of letters degree, seeking effective ways for Christians to declare God's truth in a rapidly changing culture.

**Robert J. Cromwell (B)** became pastor of Faith Presbyterian Church in Raytown, Missouri, in May, after serving seven years as pastor of Ruskin Heights Presbyterian Church in Kansas City, Missouri.

**Aurelio A. Garcia (B, '89D)**, preached at a service for English-speaking worshipers at a Presbyterian church in Old San Juan, Puerto Rico, when the Presbyteries Cooperative Committee met in San Juan in April.

**David C. Marx (P)** was honorably retired by Mission Presbytery on December 31, 2003. His email address is d.marx@sbcglobal.net.

**Marvin A. McMickle (P)** has just published a new book, *Battling Prostate Cancer: Getting from "Why Me" to "What Next"* (Judson Press). His book provides men with sound advice—both medical and spiritual. He shares the latest medical research on prostate cancer while challenging readers to address issues of fear, denial, and embarrassment.

**Judie Ritchie (B)** serves as pastor of discipleship at an Evangelical Covenant Church congregation in St. Paul, Minnesota, and is taking classes in marriage and family therapy.

**Neil Smith (B)** gave the opening prayer for the United States Senate on April 27. He has served as pastor of Faith Presbyterian Church (EPC) in Kingstowne, Virginia, since 1997. He is currently a D.Min. candidate at Gordon-Conwell Theological Seminary in South Hamilton, Massachusetts.

**Garrett Yamada (b)** was appointed pastor of Sturge Presbyterian Church in San Mateo, California, and was installed on March 21.



## Weddings

Deadra Bachorick Johns ('84B) and Charles Ashton, July 31, 2004  
 Lynda Shingledecker and James Wheeler ('91B), April 17, 2004  
 Courtney Mills Jones ('03E) and Stephen William Willis, May 22, 2004  
 Kiran Young (M.Div. student) and Alexander Wimberly ('03B), May 8, 2004

## Births

Sophia to Lynne ('95E) and Daniel ('96B) McQuown on July 13, 2003  
 Beverly Gisela to Emily Berman ('97B) and Paul D'Andrea on November 3, 2003  
 Zoe Kim to Lydia Kim and Alexander Hwang ('98B) on May 22, 2004  
 Zachary William to Alison and Thomas A. ('99B, E) Brown on April 8, 2004  
 Lydia Mayda to Joanne Rodriguez ('99B, '02M) and Wilfredo Garcia ('03B, E) on May 20, 2004  
 Abigail Louisa to Lori ('00B) and Bryan ('98B) Bass-Riley on May 1, 2004  
 Joseph Daniel to Ellen Y. and Joseph H. ('02B) Lee on April 3, 2004  
 Samuel Robert to Jen and Todd ('03B) Stavrakos on May 27, 2004

**1984 Wesley D. Avram (B)** gave the final lecture of the seventh annual Yale Divinity School Speaker Series at the Congregational Church of New Canaan, Connecticut, in March. His topic was "Of Dreams, Duty, and Diligence: Rethinking Faith and Work." Avram is assistant professor of communication arts at Yale Divinity School.

**Gerrit S. Dawson (B)** serves as copastor of the First Presbyterian Church of Baton Rouge, Louisiana. He recently published *Jesus Ascended: The Meaning of Christ's Continuing Incarnation* (London: T&T Clark International, Phillipsburg, New Jersey: Presbyterian and Reformed Publishing).

**Bruce (B, '85M) and Carolyn ('85B) Winfrey Gillette** will serve as copastors, beginning in August, of Limestone Presbyterian Church in Wilmington, Delaware.

**Jim McCloskey (B)**, president of Centurion Ministries, an organization he founded in Princeton, New Jersey, that seeks justice for innocent prisoners, reports that in the past 13 months the organization has freed seven innocent men and is now working to free 29 others.

**1985 Bill Carter (B)** and the Presbybop Quartet led the music at the evening worship service on June 28 and played a free jazz concert at the Second Presbyterian Church of Richmond on June 29, during the PCUSA's General Assembly meeting in Richmond, Virginia.

**Donald H. Fox (B)** writes, "After my pastorate of 14 years at St. John's United Church of Christ in La Crosse, Wisconsin, I decided to stay here at least another year and do a CPE residency. I think I have what Sinclair Lewis in *Main Street* calls 'The Village Virus.' Send Dr. Noël Anderson for help!"

**Julie Ruth Harley (B)** serves as minister of membership and discipleship at Union Church of Hinsdale, Illinois. Her email address is julie.ruth@comcast.net.

**John E. Harris (B)** received the D.Min. from Pittsburgh Theological Seminary on May 25. His doctoral paper was titled "Guidance and Experience in Liturgical Prayer as an Element of Personal and Communal Worship in the Reformed Tradition." He continues to serve as pastor of the First Presbyterian Church in Buckhannon, West Virginia, and special presbyter for quadrant ministries in



# Class notes

Quadrant Two of West Virginia Presbytery. He has also been teaching in the Religion and Philosophy Department of Davis and Elkins College in Elkins, West Virginia, as adjunct faculty.

**Stephen James Heinzl-Nelson (B)**, pastor of Allentown Presbyterian Church in Allentown, Pennsylvania, began a three-month sabbatical in Scotland at the end of June. As part of a pulpit exchange with John Fraser, a pastor from Scotland, Heinzl-Nelson will preach to Fraser's congregation for the first half of his sabbatical. He will return to Allentown for the second half of his sabbatical.

**1986 Audrey Schindler (B)** has begun a new position as dean of Ormond College, Theological Hall, the Uniting Church Seminary in Melbourne, Australia.

**Corinne H.S. Wong (B)** is a candidate for the Ph.D. degree in New Testament studies at the University of Pretoria in Pretoria, South Africa. Her email address is whchi916@earthlink.net. Wong lives in Honolulu, Hawaii.

**1987 Christopher P. Momany (B)** has recently become a writer for the *Daily Bible Study* (DBS) resource published by The United Methodist Publishing House. DBS features daily Scripture readings and brief exegetical reflection for serious lay students of the Bible. Momany's first series explored the pastoral epistles. Future studies will address selected texts from the Hebrew prophets, as well as material from Romans. Momany is the chaplain of Adrian College in Adrian, Michigan. ▼



**Jeff Siemon (B)** has accepted a call to serve as digital resources librarian at Fuller Theological Seminary in Pasadena, California. He also serves on the Presbyteries Cooperative Committee of the PCUSA.

**Gary Ziccardi (B)** has returned from duty in Kuwait to resume his work at Seymour Johnson Air Force Base in Goldsboro, North Carolina. His wife, **Rosalind ('87B)**, serves as interim pastor at Pinewood Presbyterian Church, also in Goldsboro.

**1988 Carl Wayne Holz (M)** received a Ph.D. degree from Pensacola Christian College in 1995. He retired from the army in 1998 and now focuses his attention on Bible college and seminary development both in the United States and abroad. This worldview resulted in his two-year appointment in 2000 as trustee and North American director for library acquisitions for Sofia Bible University in Sofia, Bulgaria. In 2000 he was awarded an honorary Doctor of Literature degree from Sofia Bible University and that eastern European influence resulted in the Central Christian University awarding him an honorary Doctor of Religious Letters degree in 2001. With that came an honorary appointment by which Holz became a fellow of Christian Fellowship International in 2001. In April 2004, he was awarded an honorary Doctor of Divinity degree from the South Florida Bible College and Theological Seminary.

Both he and his wife would like to hear from their friends (call 813-948-6625 or email silverstarpurpleheart@yahoo.com).

**Andre Resner Jr. (B, '98D)** has been appointed professor of homiletics and liturgics at Hood Theological Seminary in Salisbury, North Carolina. His recent book *Just Preaching: Prophetic Voices for Economic Justice* (Chalice Press, 2003) was named one of the top ten books of 2003 by the Academy of Parish Clergy.

**William J. Vaus (B)** is president of Will Vaus Ministries, in conjunction with Rathvinden Ministries in Ireland and Douglas Gresham, the stepson of C.S. Lewis. His first book, *Mere Theology*:

*A Guide to the Thought of C.S. Lewis*, was published in 2004 by InterVarsity Press. His email address is will@willvaus.com.

**1990 Eunsik Cho (B)** has completed a four-year term as a mission coworker of the PCUSA at the Divinity School of Silliman University in the Philippines. He currently teaches at a Presbyterian college and theological seminary in Seoul, Korea. His email address is jcworldwide@yahoo.com.

**Kamau T. Kenyatta (B)** teaches African and African American studies at William Paterson University in Wayne, New Jersey. His email address is donedeal@melleniaisp.com.

**Wanda L. Wiedman (M)** was recently called as pastor of Good Shepherd Moravian Church in New Hartford, New York. She previously served for 20 years as a chaplain in the United States Navy.

**1991 Tia Booth McCoun (B)** has been named development coordinator and publicist by American Baptist National Ministries, where she will work with the development team to increase revenue, establish partnerships with other organizations, and strengthen relationships among American Baptist organizations. She also serves as publicist for Judson Press and its authors.

**Ida M. Wooden (P)** joined the staff of West Presbyterian Church in Wilmington, Delaware, as the director of community outreach and Christian education in March. Her email address is iwooden@westpc.org.

**1992 Eric M. Beckham (B)** serves as pastor of Clear View Baptist Church in Newark, New Jersey.

**1993 Joy E. Abdul-Mohan (E)** is principal of St. Andrew's Theological College in Trinidad and Tobago. She is also the Presbyterian chaplain for the Trinidad and Tobago prisons, serves as chaplain of Naparima Girls High School, and is moderator of the Caribbean and North America Area Council of the World Alliance of Reformed Churches. "I know it sounds like a lot for one person to do," she writes,



## Class notes

"but that is part of our culture. You find that a lot falls on a few because of the lack of personnel. We have about 30 ministers serving 120 churches."

After four-and-one-half years as associate at Korean Presbyterian Church of Minnesota, **Jin S. Kim (B)** became organizing pastor of the Church of All Nations (PCUSA) in Minneapolis on January 4, an evangelical multicultural congregation. He continues as president of Presbyterians for Renewal and as president of Korean Adoptees Ministry. Kim preached in June at the General Assembly in Richmond, Virginia. His wife, **Soon Pac ('97B)**, continues to lead the children's ministry, and their children Claire Nicea (5) and Austin Athenasius (3) remain orthodox!

**Nancy Young (B)** has changed positions, moving from Memorial Presbyterian Church in Midland, Michigan, to Trinity Lutheran Church (ELCA) in Midland, where she is associate pastor. She received her D.Min. in preaching from McCormick Theological Seminary, on May 8. Her husband, **David ('87B)**, is pastor of Chapel Lane Presbyterian Church in Midland.

**1994 David W. Cabush (B, '95M)** was ordained on March 27 as an Episcopal priest. He is senior associate at St. Peter's Church in Morristown, New Jersey.

**1995 Pamela Kling (B)** is currently working for Paramount Pictures in Hollywood, California. Her email address is perkapita@sbcglobal.net.

**Robert MacSwain (B)** writes, "After almost three years as the assistant rector of St. Mary's Episcopal Church in Kinston, North Carolina, I am now working as the summer interim priest at St. Paul's Episcopal Church in Beaufort, North Carolina. In September I will move to England to begin doctoral studies at the University of Durham. My research will focus on the theology of Austin Farrer (1904–1968), to whom I was introduced by Professor Diogenes Allen while at PTS!

"Earlier this year SCM Press published a book titled, *Grammar and Grace: Reformulations of Aquinas and Wittgenstein*,

which I coedited with Professor Jeffrey Stout of Princeton University. It is a *festschrift* for the late Victor Preller, professor emeritus in the Religion Department of Princeton University and a priest of the Oratory of the Good Shepherd."

**1996 Trent A. Hancock (B)** was installed as designated associate pastor of the First Presbyterian Church in Morrisville, Pennsylvania, on May 2.

**Daniel J. McQuown (B)** serves as chaplain of Albion College in Albion, Michigan. He and his wife, **Lynne ('95E)**, have two daughters, Sophia (11 months) and Haley (four).

**Shelly Rambo (B)** recently moved to Boston, where she will be assistant professor of theology at Boston University's School of Theology. She received her Ph.D. from Emory University in August.

**1997 Timothy Dobe (B)** is nearing the completion of his degree in comparative religion at Harvard Divinity School in Cambridge, Massachusetts. His email address is tdobe@hds.harvard.edu.

**Whitney Gillis (B)** serves as a hospital chaplain at Abington Memorial Hospital in Abington, Pennsylvania. Her email address is wgillis@amh.org.

**Stephen T. Huston (B)** is pastor of the First Presbyterian Church of Port Jervis, New York. His email address is huston@fpcpj.org.

**Jung-Sook Lee (D)** is assistant professor of church history at Torch Trinity Graduate School of Theology in Seoul, Korea. His email address is jslee@ttgst.ac.kr or jsl517@hanmail.net.

**Paul C.H. Lim's (M)** new book, *In Pursuit of Purity, Unity, and Liberty: Richard Baxter's Puritan Ecclesiology in Its Seventeenth-Century Context*, was published in April by Brill Academic Publishers as part of the Studies in the History of Christian Traditions series. He is assistant professor of theology at Gordon-Conwell Theological Seminary in South Hamilton, Massachusetts. His email address is pchlim@gcts.edu.

**Heather L. Shoup (B)** is the full-time worship producer for the United Methodist Church of the Resurrection in Leawood, Kansas. She writes, "I'm excited that God has brought my two passions, Jesus and video production, together to do church in the 21st century!" Her email address is hlshoup@yahoo.com.

**1998 Steven D. Baker (B)** serves as associate minister of Union Baptist Church in Trenton, New Jersey. He is also associate director for public relations at the New Jersey Education Association, which is located in Trenton, too. His email address is sbaker@njea.org.

**Bryan Bass-Riley (B)** has accepted a position as a spiritual support counselor with Samaritan Hospice in Marlton, New Jersey, after nearly two years with the Hospice of Philadelphia. He is also a pastoral counselor in training in the American Association of Pastoral Counselors and is practicing pastoral counseling under supervision working toward certification and state licensure. He writes, "**Lori ('00B)** and I have been married for five years and have two beautiful daughters. We live in Paulsboro, New Jersey, where she pastors Christ Presbyterian Church of Greenwich Township."

**Rufus T. Burton (B)** serves as pastor of the First Presbyterian Church in Martinsburg, West Virginia. His email address is pastorburtontfpc@wvdsi.net.

**Mark H. Ford (B)** serves as pastor of the United Church of Philip in Philip, South Dakota, and the First Presbyterian Church of Interior in Interior, South Dakota. His email address is psalm100@gwtc.net.

**Alexander Hwang (B)** has completed his comprehensive exams for the Ph.D. in historical theology and earned the advanced diploma in medieval studies from Fordham University in New York City. He is currently writing his dissertation on Prosper of Aquitaine, and is enjoying time with his newborn daughter and living in Greenwich Village.



## Class notes

**John Kiser (B)** graduated in May with the Doctor of Ministry degree from Oblate School of Theology in San Antonio, Texas, in a program sponsored by the Army Medical Command.

**Lamell McMorris (B)**, founder and CEO of Perennial Strategy Group in Washington, D.C., has announced that an organizing committee has launched Perennial Strategy PAC (PS PAC), an independent, nonpartisan political action committee that intends to support candidates for public office at all levels of government. They recently sponsored a young professional's event featuring Senator Hillary Rodham Clinton (D-NY) in Chicago, Illinois, and hosted a fundraising dinner honoring Congressman Jerry Lewis (R-CA-40), chairman of the House Defense Appropriations Committee, in Washington.

**Robert Paul Seesengood (M)** completed his Ph.D. in New Testament and early Christian literature this spring at Drew University. He writes, "Amanda, Abigail, and I will remain in Chatham, New Jersey, for at least another year. I will be adjunct professor of New Testament for 2004–2005 at Drew University Theological School."

**1999 Jeanne M. (Austin) Bautista (B)** has changed denominations from Presbyterian to Unitarian Universalist. Her email address is bluejeanne73@aol.com.

**Kyle Powderly (B)** serves as interim director of education ministries at Brown Memorial Woodbrook Presbyterian Church in Baltimore, Maryland. His email address is kyle.powderly@comcast.net.

**2000 Tim Hartman (B)** was recently called as pastor of the Gen X new church development in Harford County, Maryland, with Baltimore Presbytery. His email address is timothymhartman@hotmail.com.

**Elizabeth D. McLean (B)** has accepted a new call as associate pastor of Christian education and small group ministry at Woods Memorial Presbyterian Church in Severna Park, Maryland.

**Samuel Park (B)** has been appointed as campus staff at the University of

Chicago, working with Intervarsity Christian Fellowship. His email address is sam\_part@ivstaff.org.

**2001 Jay E. Blankespoor (B)**

serves as pastor of Boston Square Christian Reformed Church in Grand Rapids, Michigan. His email address is jaybscr@iserv.net.

**Lois Juliana M. Claassens (D)** began a new position on August 1 as assistant professor of Old Testament at Baptist Theological Seminary in Richmond, Virginia.

**Elizabeth Vander Haagen (B)** is a pastoral resident at the Church of the Servant Christian Reformed Church in Grand Rapids, Michigan. Her email address is evanderhaagen@churchoftheservant.org.

**2002 Becki Barrett (B)** serves as associate pastor of congregational life at Sammamish Presbyterian Church in Sammamish, Washington. Her email address is beckibarrett@comcast.net.

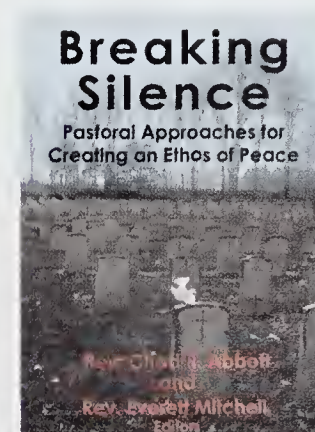
**Kathy L. Dawson (D)** has been appointed assistant professor of Christian education at Columbia Theological Seminary in Decatur, Georgia, and will begin teaching there in the fall. She had been assistant professor of Christian education for children and youth at Union Theological Seminary–Presbyterian School of Christian Education in Richmond, Virginia. ▼



**Katherine C. Rick-Miller (B)** has accepted a call as pastor of the First Presbyterian Church Falls of Schuylkill in Philadelphia, Pennsylvania. Her email address is katherine@fallspres.com.

**Richard H. White (B, '03M)** serves as chaplain at Princeton Healthcare System in Princeton, New Jersey. His email address is rhwhite46@earthlink.net.

**2003 Chad R. Abbott (B)** and **Everett Mitchell ('03B, M)** have compiled a collection of essays "calling the church to create an ethos of peace in the midst of a world bent on war." In their view, in the wake of the current war in Iraq, local religious congregations have remained virtually silent in their opposition to war as a means toward effective ends. "Local congregations are finding themselves at a loss for resources and materials to guide them through a variety of social realities related to politics, faith, and war," Abbott writes. In *Breaking Silence: Pastoral Approaches for Creating an Ethos of Peace* (Pilgrim's Process Inc., 2004), a panel of clergy, scholars, peace activists, and lay people provide resources and a study guide for pastors and local congregations dealing with issues related to war. PTS alums and faculty who were involved with this project include: **Darren Burris ('03B)**, **Neal Christie ('97m)**, **David A. Davis ('86B, '02D)**, **Christopher Hays ('03B)**, **Stacy Martin ('03B)**, **Ajit Prasad (Ph.D. candidate)**, Luis Rivera-Pagán, professor of ecumenics and mission, and Kathleen McVey, professor of church history. ▼



**Allison J. (Herman) Beaulieu**

serves as a staff chaplain at the University of Pittsburgh Medical Center in Pittsburgh, Pennsylvania.

**Becky K. Capps (B)** is associate minister for pastoral care and Christian education at Westminster Presbyterian Church in



## Class notes

Spartanburg, South Carolina. Her email address is bekcycapps@bellsouth.net.

**Dana Eglinton (B)** was installed as pastor of Jacksonville Presbyterian Church in Bordentown Township, New Jersey, in March.

**Jacqueline B. Glass (B)** coedited her second book, *Those Preaching Women, Volume 4* (Judson Press, 2004). She coedited her first book, *Fire in the Well: Sermons by Ella and Henry Mitchell*, in 2003 (Judson Press). Glass is an adjunct professor at the College of New Rochelle in New York.

**Jaehyun Kim (D)** is director of the Korea Institute of Advanced Theological Studies and director of Boondang Central House in Seoul, Korea. His email address is jkimerigena@hanmail.net.

**Virginia W. Landgraf (D)** has a new job as an indexer-analyst at the American Theological Library Association in Chicago, Illinois. Her email address is kaencat@hotmail.com.

**Mamoe Mamoe (M)** teaches at Kanana Fou Theological Seminary in American Samoa. His email address is mamoes@hotmail.com.

**Mark A. Torres (B)** serves as pastor of community action and spiritual development at the First Covenant Church in Oakland, California. His email address is torres.mark@oaklandfcc.org.

**K.C. Wahe (B)** was ordained on May 23 and was installed on June 6 as associate pastor for youth and families at Carmichael Presbyterian Church in Carmichael, California. Pictured from left to right are: **Keith DeVries ('82B)**, **K.C. Wahe**, and **William Craig ('63B)**. ▼



**Raewynne J. Whiteley (D)** serves as vicar of Trinity Episcopal "Old Swedes" Church in Swedesboro, New Jersey. She recently coedited a book, *Get Up Off Your Knees: Preaching the U2 Catalog* (Cowley Publications, 2003), with all royalties going to AIDS education in Africa. In May, she was the Frank Woods Fellow in residence at Trinity College Theological School in Melbourne, Australia, and delivered the Barry Marshall Memorial Lecture, "Woo Me, Sister; Move Me, Brother! What Does Pop Culture Have to Do with Preaching?"

**Alexander Wimberly (B)** was installed as the pastor of the Honey Brook Presbyterian Church in Honey Brook, Pennsylvania, on October 26. He and his wife, Kiran Young (M.Div. student), live in Bird in Hand, Pennsylvania, in the heart of Amish country.

**Herand Ron Zargarian (B)** was ordained as a minister of the Associate Reformed Presbyterian Church on January 11 in the Church of the Atonement in Silver Spring, Maryland. He serves as associate pastor of the Iranian Christian Church of Washington, D.C.

**2004 Carolyn Browning (B)** is currently enrolled in a CPE program at Yuma Regional Medical Center in Yuma, Arizona.

**Jeff Bryan (B)** has accepted a call as associate pastor for campus ministry at the First Presbyterian Church in Ann Arbor, Michigan.

**Glenn A. Chestnutt (M)** is enrolled in a Ph.D. program at New College, the University of Edinburgh, in Scotland. His email address is g\_chestnutt@hotmail.com.

**Sinai Chung (B)** is a Ph.D. student in Christian education at Garrett Evangelical Theological Seminary in Evanston, Illinois.

**Dwight Davis (B, E)** serves as interim pastor of the First Baptist Church of Hightstown, New Jersey.

**Daniel J. del Rosario (B)** has accepted a position as youth coordinator at Faith United Methodist Church in Issaquah, Washington.

**Julia Dunson (B)** has accepted a one-year pastoral internship with Rivermont Presbyterian Church in Chester, Virginia.

**Chip Fields (M)** serves as a U.S. Army chaplain and ethics instructor at Aberdeen Proving Ground in Maryland. His email address is chip.fields@us.army.mil.

**Wes Goldsberry (B)** has been appointed as a member of the Religious Studies Department at St. Andrew's School in Middletown, Delaware. He begins teaching there in August.

**Bethany Hanke (B)** has accepted a position as education project manager for the International Justice Mission, a Christian ministry she describes as "composed of human rights professionals (lawyers, criminal investigators, and educators) who, empowered by prayer and grounded in the biblical mandate to rescue the oppressed and bring justice to the perpetrators and freedom to the victims of abuses such as sex trafficking, bonded labor, and illegal seizure of land."

**Nathan Hart (B)** has accepted a call as director of Christian education for Brookville Reformed Church in Brookville, New York. He is also chaplain for The New York Fellowship in New York City.

**Kelly Hough (B)** has accepted a call as director of youth ministries at the Congregational Church of New Canaan in New Canaan, Connecticut.

**Richard Hutton (B)** has accepted a call as director of youth ministry at the Third Presbyterian Church in Richmond, Virginia.

**Steven M. Jewell (B)** will begin a new position in October as pastor of the First Presbyterian Church of Arkport, New York.

**David D. McMillan (M)** serves as a U.S. Army duty chaplain teaching ethics at the Army Chemical School at Fort Leonard Wood, Missouri. His email address is bigmac077@aol.com.

**Susan Richardson (B)** serves as a part-time chaplain at Trenton Psychiatric Hospital in Trenton, New Jersey.



Photo: Joshua Sutherland



*Deadra Bachorik Ashton is director of planned giving.*

## Dance, Wherever You May Be

by Deadra Bachorik Ashton

What do you say to a parent who has just lost a child? How do you help a community mourn and then rebuild when a major part of the town has been swept away by flood waters? What can you do to help a teenager make faithful choices in the face of peer pressure? And why would anyone think that studying the writings of theologians who have been dead for centuries, or parsing Greek verbs, could even begin to provide answers to those questions?

Ministry is like a dance that has been going on for centuries. Part choreography and part improvisation, the challenge of ministry is to apply a blend of ancient and modern Christian wisdom to the realities of daily life. An accomplished dancer knows the importance of learning the basic steps before attempting to improvise.

Princeton Seminary is one place to begin to learn the steps of ministry. And while you may not find anything specific in Greek grammar or the worldview of a sixteenth-century theologian to comfort a bereaved parent or guide a searching youth, studying these things is part of learning the steps in thinking theologically about the world. With a solid foundation in the disciplines of biblical studies, theology, history, and practical theology, seminary graduates can begin to choreograph and improvise their own steps as they shape the lives God has called them to.

And what places their steps take them! You can find Princeton Seminary alumni/ae proclaiming the gospel on every inhabited continent. President McCord used to observe that you could go to any major city in the world and hold a Princeton Seminary alumni/ae gathering. Every year a new class of graduates goes out into the world to join the dance as they fulfill their calls to ministry, not only in the pulpit, but in hospitals and on military bases, in classrooms and courtrooms, in corporate boardrooms and government offices.

Through your generosity you become a partner in teaching the basic steps of ministry to women and men from every imaginable background. Your investment in the life and mission of Princeton Seminary is vital not only to those who study here, but also to those whose questions they will be called upon to answer, whose hands they will hold, with whom they will laugh and cry.

Thank you for your gifts to the Seminary. Through them you join the dance!

## Gifts

This list includes gifts made between March 1, 2004, and June 15, 2004.

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Philip W. Furst ('35B)  
Chester A. Galloway ('42B)  
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James E. Latham ('54B)  
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Dudley Loos  
Esther Loos

Warren W. Ost ('51B)  
W. Burney Overton ('42B)  
John K. Sefcik ('53B/'68M)

#### In Honor/Appreciation of

Robert W. Battles Jr. ('64M)  
Thomas W. Gillespie ('54B), "minister, pastor, president, and friend"  
Judith Hartung Hockenberry ('86B)  
Kenneth J. Hockenberry ('84B)  
Hopewell Presbyterian Church, Hopewell, New Jersey, Staff  
Suzanne M. Hunt  
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Cynthia R.P. Strickler ('86B)  
Martin Tel  
Richard L. Young ('89B)

### 2003-2004 Alumni/ae Roll Call

#### In Memory of

James W. Arnold ('47b)  
Richard S. Bird Sr. ('57B)  
G. Chalmers Browne ('40B)  
John David Burton ('45B/'51M)  
Emile Cailliet  
Harwood Childs  
Willa Childs  
Sidney R. Conger ('55B)  
David L. Crawford ('47B)  
Edward A. Dowey Jr. ('43B)  
Jacqueline F. Dunnavan  
Jane Eastman  
William H. Felmeth ('42B)  
Susan Hall Galloway ('66E)  
Donald H. Gard ('46B)  
Richard C. Halverson ('42B)  
Neill Q. Hamilton ('51B/'53M)  
Manda D. Hughes  
G. Robert Jacks ('59B)  
Margaret Jones



# investing in ministry

Donald H. Juel  
 Hugh Thomson Kerr Jr.  
 Howard T. Kuist, "my teacher and sponsor at PTS"  
 James E. Loder ('57B)  
 John A. Mackay ('15B)  
 James I. McCord, "without his unwavering support I couldn't have survived"  
 Otto A. Piper  
 Edward H. Roberts ('23B/M)  
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 Craig M. Sell ('02B)  
 M. Richard Shaull ('41B/'46M/'59D)  
 Ruthanne Kirk Stauffer  
 R. David Steele ('55B)  
 Leslie B. Strader ('73B)  
 David A. Weldon  
 Peter Zimmermann ('82M)

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 Jane Dempsey Douglass  
 Lillian Cassel Driskill ('47B)  
 Harry A. Freebairn ('62B/'84P)  
 Karlfried Froehlich  
 Ricarda C. Froehlich  
 Barbara A. Gillespie  
 Thomas W. Gillespie ('54B), "a great Christian leader, educator"  
 George F. Gillette ('51B)  
 Scott H. Hendrix  
 Sang Hyun Lee  
 Donald Macleod ('46G)  
 Ulrich W. Mauser  
 Bruce M. Metzger ('38B/'39M), "an outstanding scholar, a saint of a person"  
 James R. Neumann ('82B)  
 Patricia Neumann  
 Princeton Theological Seminary  
 Princeton Theological Seminary Class of 1984 Twentieth Class Reunion

Princeton Theological Seminary  
 International Students, "and what they taught me"  
 Princeton Theological Seminary Staff  
 Niles K. Reimer ('54B), "his service in Ethiopia"  
 J.J.M. Roberts  
 Rutgers Protestant Campus Ministries  
 Charles A. Ryerson III  
 John E. Turpin ('52B)  
 "My experience and training at Princeton Theological Seminary"  
 "My 1940-1945 years at Princeton Theological Seminary"

## 2003-2004 Scholarship Fund

### In Memory of

Robert C. Holland ('62B)  
 G. Hall Todd ('38B)

### In Honor/Appreciation of

Joan Blyth  
 Deena L. Candler ('81B)  
 Kenneth C. Green ('01B)  
 Tassie M. Green ('01B)  
 Princeton Theological Seminary

## Harwood and Willa Childs Memorial Scholarship Endowment Fund

### In Memory of

Harwood Childs  
 Willa Childs

### In Honor/Appreciation of

Margaret Armstrong  
 Richard S. Armstrong ('58B)

## Class of 1954 50th Anniversary Gift

### In Memory of

James E. Latham ('54B)

## In Honor/Appreciation of

John A. Mackay's papers  
 Princeton Theological Seminary Class of 1954

## John Lafayette Herrick Memorial Scholarship Endowment Fund

### In Memory of

James I. McCord

International Students Scholarship Endowment Fund

## In Honor/Appreciation of

Princeton Theological Seminary  
 International Students Association

## Library Book Fund

### In Memory of

James E. Loder ('57B)

## Miller Chapel Restoration Project

### In Memory of

Joel Mattison ('54B)

## Speer Library Renovation Project

### In Memory of

Donald H. Gard ('46B)  
 Viggo Norskov Olsen ('60M)

## In Honor/Appreciation of

James L. Carter ('66B)

## Touring Choir Fund

## In Honor/Appreciation of

Princeton Theological Seminary  
 Touring Choir

## Thank You—for Generations to Come!

Princeton Seminary thanks all the Presbyterian churches that contribute to the Theological Education Fund (TEF). The funds raised by TEF in 2003 totaled \$2,466,218.

Since the beginning of TEF (the denomi-

nation's only direct support of its theological seminaries) in 1989, the fund has raised more than 40 million. Yet, only 21 percent of PCUSA congregations contribute to TEF, although many more make direct contribu-

tions to individual seminaries. Because TEF funds are shared among all ten Presbyterian seminaries, they support the entire theological education enterprise in the PCUSA.

Does your congregation contribute to TEF? If so, Princeton and our sister seminaries thank you. If not, please call the Office of Theological Education (888-728-7228, ext. 5337) for more information.



# investing in ministry

## From Japan, with Love

When Bokko Tsuchiyama first traveled to the United States from his native Japan in 1939, the trip took 22 days by sea and land. In May, he returned for his 60th Princeton Seminary reunion; this time, it took only 14 hours in the air.

The son of a pastor (also a Princeton alum), he came to America to escape Japan's war with China. He followed his father's footsteps to Princeton Seminary, where he earned his M.Div. and Th.M. degrees, and later his Ph.D.

Tsuchiyama went on to serve as a pastor and teacher in churches and colleges on both sides of the Pacific. He established a college to train ministers and teachers,

founded a children's research program, and worked with the Economic Social Council of the United Nations to raise the standard of early childhood education in developing Asian countries.

He credits Princeton with providing the tools and credentials for his ministry, and remembers the scholarship aid he received.

Bokko Tsuchiyama wanted to give something back. When he arrived on campus in May, he presented then-

president Thomas Gillespie with a check for \$100,000 to establish a named scholarship endowment fund to assist foreign national students, particularly from Japan and other Pacific/Asian nations, to study at Princeton.

"I wanted to give something back to a place that had given me so much," he said. "Everything I did in my life was rooted in Princeton. For me it is a very special place, a place that I love."



Bokko Tsuchiyama

Photo: Leigh Photo & Imaging



## Princeton Receives Gifts of Paintings

Sohee Shin, the daughter of Korean artist Kwang Sung Shin, has made a generous gift of five of her father's paintings to the Seminary. Sung Shin paints in oils, capturing the beauty of the natural world in vibrant colors. Four of the paintings hang in the Gambrell Room in Scheide Hall, and one in the Speech Communication in Ministry Office in Templeton Hall.



Fred Cassell (left) and John Crossley (center) present class gift to President Gillespie.

Photo: Leigh Photo & Imaging

## Overflowing Generosity from the Class of 1954

More than 60 members of the Class of 1954, and almost 50 spouses, attended their 50th reunion in May—and they came bearing gifts! The class raised \$356,890 to honor their years at Princeton. It is the largest gift ever given by a PTS class.

The gift will help fund four projects, according to director of alumni/ae relations/giving Steven Hamilton:

- creating a scholarship so that Princeton students and faculty can study abroad, or, in reverse, students and faculty from abroad can come to Princeton to study;
- supporting the Bryant M. Kirkland Minister of the Chapel Endowment;
- cataloguing the papers of John A. Mackay (Princeton's president when the Class of 1954 graduated); and
- recasting the bell in the Alexander Hall cupola.

The steering committee for the class gift included Fred Cassell, chair, James Chestnutt, John Crossley, Charles Dougherty, Conrad Massa, Eileen Moffett, Anna Sue Reed Wilcox, and David Yeaworth.

The Class of '54's advice to other classes: "Go and do likewise!"

**Gifts to the following scholarship endowment funds, awards, and chairs have been gratefully received in honor/appreciation of or in memory of those for whom they are named. Others who wish to donate to these funds are welcome to do so, with our gratitude. For more information about these funds, please contact the Seminary Relations Office at 609-497-7750 or by email at [seminary.relations@ptsem.edu](mailto:seminary.relations@ptsem.edu).**

William N. Boak Scholarship Endowment Fund  
 Reverend Dr. Frederick E. Christian Scholarship Endowment Fund  
 David Livingstone Crawford Memorial Scholarship Endowment Fund  
 John R. and Isabel Hyde Donelik Scholarship Endowment Fund  
 William Harte Felmeth Chair for Pastoral Theology  
 Reverend Dr. William H. Felmeth Memorial Scholarship Endowment Fund  
 G. Robert Jacks Scholarship Endowment Fund

Reverend Dr. Samuel Allen and Anne McMullan Jackson Memorial Scholarship Endowment Fund  
 Reverend Dr. Gerald R. Johnson Memorial Prize  
 Bryant M. Kirkland Minister of the Chapel Endowment Fund  
 Lawder Scholarship Endowment Fund  
 John S. and Mary B. Linen Memorial Scholarship Endowment Fund  
 Salvatore Migliore Memorial Scholarship Endowment Fund



# In Memoriam

*Blessed are the dead...who die in the Lord.  
Yes, says the Spirit, they will rest from their  
labors, for their deeds will follow them.*

*Revelation 14:13*

**1931:** William C. Thompson Sr.,  
April 10, 2004, Wilmington,  
North Carolina

**1933:** Frederic G. Appleton, March  
15, 2004, Pasadena, California

Leonard S. Hogenboom,  
October 8, 2003,  
Orange City, Florida

John B. MacDonald, February  
8, 2004, Forest Grove, Oregon

**1936:** Robert N. Peirce, April 11,  
2004, Lakeland, Florida

**1940:** Robert G. McClure, September  
2002, Lexington, Kentucky

**1941:** Norman S. Kindt, May 22,  
2004, Langhorne, Pennsylvania

**1942:** Russell M. Kerr, May 11, 2004,  
Montreat, North Carolina

**1943:** Michael R. Costanzo,  
January 4, 2003,  
Newport News, Virginia

Greer S. Imbrie, April 16,  
2004, Bowling Green, Ohio

Gerald R. Johnson, May 1,  
2004, Indianapolis, Indiana

**1944:** Irvin W. Emmons, February  
2001, Allen, Texas

**1945:** James R. Blackwood, May 14,  
2004, Sarasota, Florida

John D. Burton, May 12,  
2004, Bryan, Ohio

Herbert P. Landes, April 14,  
2004, Scottsdale, Arizona

**1947:** John R. Mecouch, April 22,  
2004, Ann Arbor, Michigan

Ramon Ruiz-Valera, May 15,  
2004, Sacramento, California

**1948:** J. Pritchard Amstutz, February  
9, 2004, Modesto, California

M. Eugene Osterhaven, January  
24, 2004, Holland, Michigan

James B. Reid,  
notified May 2004,  
West Hempfield, Pennsylvania

**1949:** Rufus Cornelsen,  
November 24, 2003,  
Swarthmore, Pennsylvania

**1950:** John A. Westin,  
February 11, 2004,  
Broken Arrow, Oklahoma

**1952:** Dan E. Hiett, March 8, 2004,  
Littleton, Colorado

**1953:** Charles K. Dowell, April 26,  
2004, Junction, Texas

**1954:** Richard E. Dunham Jr.,  
April 14, 2004,  
Millersville, Pennsylvania

Bryan H.F. Ernst, May 2, 2004,  
Victoria, Australia

Roger Gilstad, October 2003,  
Sherrill, New York

James E. Latham, April 17,  
2004, Sebring, Ohio

Joel Mattison, March 30, 2004,  
Tampa, Florida

**1956:** Robert R. Byrd, April 16,  
2004, Pasadena, California

Earl Tyson, March 13, 2004,  
West Chester, Pennsylvania

**1957:** Lacy R. Harwell Sr., March 15,  
2004, St. Petersburg, Florida

Merle W. Leak, notified April  
2004, Cherry Hill, New Jersey

Nevin E. Schellenberger,  
April 10, 2004,  
Lancaster, Pennsylvania

**1961:** John M. Boice, June 12, 2002,  
Wheaton, Illinois

Elizabeth E. Warren, March 14,  
2004, Berwyn, Pennsylvania

**1962:** Gideon G. Scott, December  
25, 2003, Dundee, Scotland

**1963:** James R. Steele, July 13, 2004,  
Cliffside Park, New Jersey

**1964:** Richard L. Husfloen,  
September 28, 2003,  
Cambrose, Alberta, Canada

**1969:** Theodore S. Atkinson, May 15,  
2004, Oxford, Pennsylvania

**1971:** Mesrob Ashjian, December 2,  
2003, New York, New York

C. James Dudley, May 10,  
2002, Branson, Missouri

Tapio A. Saraneva, notified  
March 2004, Helsinki, Finland

**1977:** Paul R. Heger, September 19,  
2003, Berwyn, Illinois

**1985:** Sharon D. Weiss, May 2003,  
Woodland Hills, California

**2000:** Patricia L. Stirling, June 24,  
2004, Maplewood, New Jersey

## Administrator Emeritus:

William Everett Lawder,  
April 20, 2004, Chapel Hill,  
North Carolina



# Lightning Strike!

It was a proverbially dark and stormy night, May 20, 2004, in Pittsford, New York. Spring had been unusually rainy, and thunderstorms were again drenching this western New York village near Rochester.

Music director James Douthit had just begun choir practice in the building adjacent to the sanctuary of the First Presbyterian Church of Pittsford. In the same building, associate pastor Carrie Mitchell (M.Div. 2002) was meeting with Stephen Ministers. Pastor and head of staff Bruce Boak (M.Div. 1972) was on his way home from Pennsylvania, where he had been tending to parents who were ill.

The next few seconds would change the future of this church. The notes of the choir were suddenly shattered by a deafening CRACK-BOOM! A tremendous bolt of lightning had struck the roof of the church, setting ablaze the 141-year-old historic building and beloved house of worship.

By God's grace, everyone got out of the church without injury. Flames and smoke reached high into the night sky as the wailing sirens approached. Stunned church members watched in horror and sadness and activated a phone tree with the terse message: "Our church is on fire!"

Amid the commotion, Mitchell formed a circle of prayer with many who had gathered at the site, a spontaneous act of hope silhouetted against the raging fire.

"I felt like I was watching my own house burn," said one member. Boak learned about the lightning strike from his wife. As he approached Pittsford, he saw barricades rerouting traffic away from the church.

It was not the first time fire had struck this church, founded in 1807. Historians say the building burned down in 1861. In the recent blaze, the church's magnificent steeple was spared, a village landmark that had undergone a major restoration last year.

The outpouring of support the church received after the fire was overwhelming and heartwarming. From Pittsford's mayor and town supervisor came offers for meeting

by David Irwin

space and assistance with rebuilding. Presbytery leaders provided valuable emotional support and guidance, and churches from presbyteries across New York and from other denominations generously opened their hearts and buildings.

One of the strongest gestures of support came three days later when the church went to a local high school to worship for the first time since the fire. Eight area Presbyterian churches sent chalices from their sanctuaries to sit on the makeshift communion table—a powerful statement of unity and hope. Perhaps most touching, however, was a message from the Presbyterian Church of Pemba, Mozambique, that their congregation was in prayer for the Pittsford church.

"Last summer several people from our church went to Pemba and helped members of that congregation construct their church," says Boak. "They have now sent word of their desire to come and help us rebuild."

The nature of pastoral ministry is to be interrupted with urgent and unexpected crises. The cremation of memories, however, in a place where faith has been forged and community birthed is humbling for any seasoned pastor.

"Having to telephone couples who eagerly anticipated the summer celebration of their marriages in a place where they were baptized and confirmed has been among the most painful tasks," says Boak. "But I am encouraged by their resilience. Carrie and I have felt God's guiding hand as we comfort broken spirits and share a vision of hope."

Boak and Mitchell both say that their Princeton Seminary experiences guided their delivery of pastoral care in this time of need. Boak remembered a visit with retired Princeton professor Cullen Story when Boak was struggling as a student to balance study, field education, and personal challenges after an auto accident.

"Dr. Story didn't just teach Greek," says Boak. "He taught students. He didn't have much to say that night, but he listened and provided the comforting assurance of God's



Photo: David Irwin

abiding presence. That evening has forever been a roadmap of pastoral care for me, a time for confirming God's providential call."

Mitchell contacted her Princeton "prayer sisters" around the country after the fire. "Their support was a much-needed boon," she says.

"Dealing with the aftermath of this fire has been easier because of the ongoing connections with a spiritual director, case-study discussions through the presbytery, the support of my husband, and the close ties I keep with friends and family," says Mitchell. "In caring for members of the congregation, I am recognizing moments of grace and transformation in their lives as well as in my own," she says.

The fire has unified the church with a clear purpose and resolve to move ahead. The congregation has understood their pastors' clear message that people, rather than buildings, make up the church, and this corporate spiritual maturity has been a true blessing.

"Here in Pittsford we are clothing a congregation with compassion, kindness, humility, meekness, and love," says Boak. "Our building burned, but our church is now truly on fire, and 'the phoenix shall rise again from the ashes' to the glory of God." ■

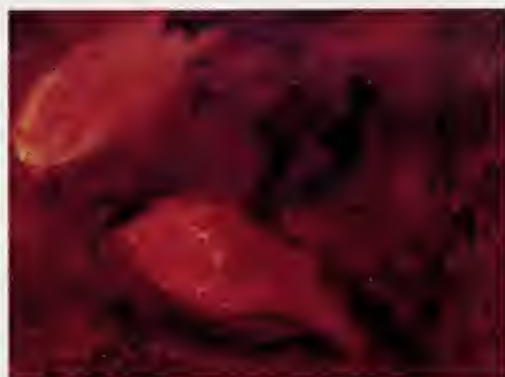
*David Irwin is an elder at the First Presbyterian Church of Pittsford. He is on the steering committee overseeing the rebuilding and is in charge of communications for the project.*



## Art Exhibit

**Currently through Friday, October 15**

Heather Pool Royal "Dialogues"  
Erdman Art Gallery, Erdman Hall



## Opening Convocation for the Academic Year

**Tuesday, September 14**

8:00 p.m., Miller Chapel  
President Iain R. Torrance, speaker

## Organ Concert

**Friday, October 8**

8:00 p.m., Miller Chapel  
Robert Bates, organist

## Princeton Seminar Weekends for Prospective Students

**September 30–October 3,  
October 14–17, November 4–7,  
and December 2–5**

Call 800-622-6767, ext. 1940, or  
email [vocations@ptsem.edu](mailto:vocations@ptsem.edu) for  
more information.

## Stone Lectures

**October 4–7**

Dr. Marilyn Chandler McEntyre,  
professor of English at Westmont  
College in Santa Barbara, California  
Topic: "Caring for the Word: What It  
Means to Be Stewards of Language"  
(October 4, 7:00 p.m., October 5,  
1:15 p.m., October 5, 7:00 p.m., October  
6, 7:00 p.m., October 7, 1:15 p.m.)  
Main Lounge, Mackay Campus Center

## The Toyohiko Kagawa Lecture

**Monday, October 18**

Dr. Kosuke Koyama, John D. Rockefeller  
Jr. Emeritus Professor of Ecumenical  
Studies at Union Theological Seminary  
in New York City  
Topic: "'Go and Do Likewise!' Toyohiko  
Kagawa's Theology in the Periphery"  
7:00 p.m., Main Lounge,  
Mackay Campus Center

## Art Exhibit

**Monday, October 25–Friday,**

**December 10**

Matheny School "The Best of Us"  
Erdman Art Gallery, Erdman Hall

## Continuing Education Event

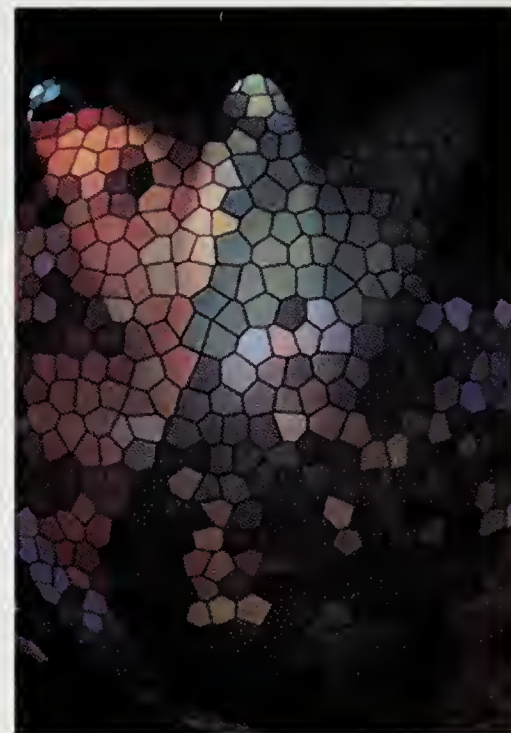
**Wednesday, October 27**

"Projects that Matter: Churches,  
Grants, and Foundations"  
9:30 a.m.–3:30 p.m., Erdman Hall  
For more information, call 609-497-7990.

## Gallery Talk and Reception for Matheny School Artists

**Thursday, October 28**

4:30 p.m., Erdman Art Gallery,  
Erdman Hall



## Continuing Education Event

**Friday, October 29**

"Making Room at the Table:  
Opportunities in Theological Education  
for People with Disabilities"  
9:00 a.m.–4:30 p.m., Erdman Hall  
For more information, call 609-497-7990.

For more information about these events, visit [www.ptsem.edu](http://www.ptsem.edu) or contact the Office of Communications/Publications at 800-622-6767, ext. 7760 or [commpub@ptsem.edu](mailto:commpub@ptsem.edu).



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winter/spring 2005

# inSpire

Princeton Theological Seminary

TSUNAMI

HURRICANE

WEATHERING THE STORMS OF 2004  
with in the Face of Hurricanes, Tsunami, Election, and War

## Also in This Issue

In Community with People with Disabilities • A Reformed Family Reunion



## PTS in photos

The Seminary community celebrated the inauguration and installation of Dr. Iain R. Torrance as president and professor of patristics on March 1, 2005. (Photos by Jon Roemer)

1. Former PTS president Thomas W. Gillespie (left) gives the charge to his successor, Dr. Iain R. Torrance.

2. The Seminary's new academic dean, Darrell L. Guder, wears the academic garb of his alma mater, the University of Hamburg in Germany.

3. Dr. Torrance's family (from right to left): his wife, Morag, his daughter, Robyn, and his son, Hew.

4. Dr. Torrance is greeted by His Eminence Metropolitan Evangelos of New Jersey of the Greek Orthodox Metropolis of New Jersey.

5. Jessica Bratt, a senior at the time of the inauguration and now a graduate, gives the invocation.

6. Moderator Rick Ufford-Chase, moderator of the 216th General Assembly, represented the Presbyterian Church (USA) at the inauguration.

7. Ph.D. student Angela Dienhart Hancock sings a solo in the anthem "Let This Mind Be in You."

8. John B. Cairns delivers greetings to President Torrance representing the Chapel Royal in Scotland.

9. Trustee Emeritus William H. Scheide attended the inauguration.

10. Dr. Torrance gives the benediction, with retiring academic dean James F. Armstrong in the background.

11. Dr. Torrance gives his inaugural address, "Beyond Solipsism," from the pulpit of the Princeton University Chapel.

12. The choir of students from Princeton Seminary, Princeton University, and Westminster Choir College of Rider University leads the congregation in the inaugural hymn, "Christ Is the World's Redeemer," arranged by John Ferguson and commissioned for the inauguration of Dr. Torrance as Princeton Seminary's sixth president.

13. A pre-inaugural symposium featured (from left) Dr. Setri Nyomi, Dr. Torrance, Dr. Aref Nayed, Dr. David Ford, and Dr. Peter Ochs. The Muslim, Christian, and Jewish scholars addressed the topic "Faith in the Third Millennium: Reading Scripture Together."

14. Members of the Seminary community, the Princeton University community, and other visitors attended the inauguration.

15. PTS trustee Justin Johnson (center) participates in the pre-inaugural symposium.

16. From left to right, Dr. Torrance, his wife, Morag, and PTS friend and donor Joe R. Engle at the pre-inaugural dinner.

17. Dr. Kristin Saldine, minister of the chapel, gives the call to worship.

18. A congregation of hundreds celebrated Dr. Torrance's inauguration in the Princeton University Chapel.





Winter/Spring 2005  
Volume 9  
Number 2

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**On the Cover**

The September hurricanes in Florida and the December tsunami in Southeast Asia dealt death and destruction to thousands last year. These disasters, as well as the war in Iraq and the U.S. presidential election, challenged many to understand their faith in new and deepening ways as storms whirled through their lives.



**in this issue**  
Features

Check us out online!

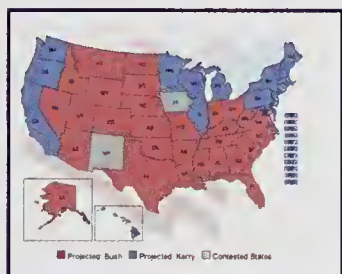
And send our web address to friends, parishioners, and those you love. *inSpire* is online at [www.ptsem.edu/read/inspire.htm](http://www.ptsem.edu/read/inspire.htm).



**18 • Family Reunion: Reformed Churches Gather in Ghana**

Princeton students, faculty, and alumni/ae reflect on lessons learned from African Christians at the World Alliance of Reformed Churches meeting in Ghana.

*by Allison Salerno Trevor*



**21 • Reflections in Red and Blue**

A young Presbyterian graduate student and voter considers the U.S. election as a faithful Christian.

*by Matthew Gaventa*



**22 • A One-Two-Three Punch: PTS Alums Experience Florida's Hurricanes, and the Continuing Relief Effort, Firsthand**

Approaching the one-year anniversary of Florida's three devastating hurricanes, pastors and congregations are still dealing with the after effects, and are grateful for the church's help.

*by Barbara A. Chaapel*



**26 • The Heart of the Matter**

A serious look at how PTS and other seminaries can be truly inclusive communities for people with disabilities.

*by Barbara A. Chaapel*



**29 • Do Not Neglect the Gift That Is in You**

A 2005 PTS graduate leaves his calling card, and a glimpse into his calling, in paint.

*by Wesley H. Goldsberry*

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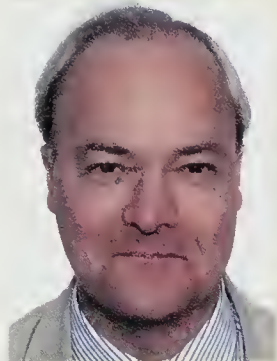
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## from the president's desk



Dear Friends and Colleagues,

The true riches of the understanding that the God whom we worship is Trinitarian were not appropriated until the time of the Cappadocian theologians in the fourth century. Mystic and visionary, they sensed that the being of God is more bound up with vitality and blossoming and endless creativity than it is with hierarchy and limits. The Trinity expressed more than a formula (three persons, one being) and much more than a sense that there is a top God and two derived ones. Looking for analogies to express what hitherto had not been spoken of, they thought of flame. As one flame, without diminishment of dignity or lessening of vitality, may lead to another, so it is with God. At a stroke, that notion rebuked hierarchies and any defensive attempt to bottle up energy. So it is in truly Christian life. And so it is with teaching.

We are trying, as a body, and with the involvement of our students, to look hard at what we teach, whom we teach, and what it is for. That makes us ask what we expect our students to know at the end, what we think they can do, and how they learn. My belief is that they will constantly surprise us. All this, in turn, raises questions about our identity in a different way. Whom do we really serve? Which culture are we addressing—the 1950s, the 1980s, or the third millennium? How has the world changed?

Individuals often respond to anxiety by closing ranks. Academic institutions do so by attempting to maintain standards. But ever more is to miss the point. It is an acknowledgement of our own ineffectiveness to attempt to cram two pints into a pint bottle. Education, and especially Christian education, is not about anxiety-driven overload, but about releasing creativity—about unjealously allowing a new flame to burn. Looking at our curriculum in terms of outcomes—what our students should know and what they can do—should shift the center of gravity from faculty teaching to student learning, and thus, I hope, more readily connect with a changing and exhilarating world and vocation. We'll report more as this proceeds, but a beginning has been made, and in the hands of the newly appointed dean, Darrell Guder, I am confident that we will serve both church and learning in faithful and exciting ways.

As I write, I have almost completed a year at PTS. It has been a time of making new friendships and rising to different tasks. The kindness of my colleagues and of members of the Board of Trustees has immensely helped me. Of course, I long to be joined by Morag, and she will come back with me at the end of July. Meantime, I am about to return to Rome (to meet the scholars with whom Jim Charlesworth of our New Testament faculty has been working), and will join in the 50th anniversary of the Haigazian University in Beirut where our graduate Paul Haidostian is president. Many groups of alumni/ae and other friends of PTS across America have welcomed me, and I look forward to meeting more of you. It has been a rewarding first year, and I look forward to the future.

Faithfully yours,

*Iain Torrance*

Iain R. Torrance



## Letters

### An Ecumenical and Electronic Future

I am delighted to have read Barbara Chaapel's article on Iain Torrance (summer/fall 2004). He strikes me as ideally placed to lead PTS in the tough times immediately ahead. From his days on the Shetland Islands through his service as a military chap-

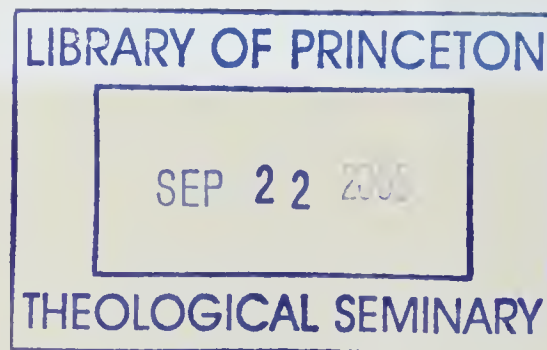
lain to his Aberdeen and homeland church successes, he is thoroughly prepared. His enthusiasm for the internet and the world church strikes just the right note. How fitting that PTS has reached into its 2nd millennium past to appoint a Church of Scotland moderator to lead it into a 3rd millenni-

um's ecumenical and electronic future! We sing that the Lord moves in mysterious ways, and experience its truth often enough. My hunch is that God's hand guided the committee.

*Bob Meyer ('56B)*  
*Canberra, Australia*

#### Please write—we love to hear from you!

We welcome correspondence from our readers. Letters should be addressed to:  
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P.O. Box 821, Princeton, NJ 08542-0803 email: [inspire@ptsem.edu](mailto:inspire@ptsem.edu)  
Letters may be edited for length or clarity, and should include the writer's name, address, and telephone number.





In this issue's *inSpire* Interactive, we offer alumni/ae the opportunity to share reflections on the tsunami disaster in Southeast Asia last December. The number of responses we received from around the country and the world topped all previous *inSpire* Interactive responses.

## What was your reaction, or the reaction of your congregation or ministry setting, to the earthquake and tsunami disaster in Southeast Asia?

Friday after the tsunami someone asked on PresbyNet how to deal with it on Sunday; being at liberty I shot off my mouth and said I'd junk the regular service, find tsunami-scripture, and tell them how to respond. At noon I got a frantic call from a worship chair whose supply preacher was in the hospital. Could I do their service?

The service was rough, ragged, and wonderful. I told the folks they ought to respond, and that I was going to forward my honorarium to Presbyterian Disaster Assistance.

In the narthex a man handed me a folded check and asked me to forward it also. Monday I sent two checks totaling \$10,143.20. That's right, ten grand.

Good service, I think that means.  
*Houston Hodges (M.Div., 1954)*  
*Huntsville, Alabama*



The churches in our country are so often seeking to help people quiet the tremors of their anxiety. While seeking to help in the tsunami tragedy we can address this anxiety. The tectonic plates underlie the whole of the natural order, even the life and well-being of the human family, including church people.

The joy of our life is in living out the love of God that we meet in Jesus Christ. Our strength is in trusting that love, not in more successfully anesthetizing anxiety.  
*Gayle W. Threlkeld (M.Div., 1954)*  
*Birmingham, Alabama*



Whatever answer might help would come not from rational examination of the phenomena themselves but from personal experience with God who is called into question.

Tsunamis occur randomly consequent to general corruption of an originally perfect creation, and they parallel moral corruption of human nature, perhaps as a symptom of malaise and an alert to the need for restoration. Whatever happens in this world, God has something to do with it. If not of cause, then at least by tolerance. If we cannot eliminate them, we can at least protect against such disasters and provide relief from them.

*Wallace Alcorn (Th.M., 1965)*  
*Austin, Minnesota*



On the first Sunday of the new year, we suggested that in light of the disaster, a more appropriate greeting than "Happy New Year" would be Jesus' triple greeting in Matthew's gospel: "Take heart!" But how does one say that to families destroyed by the tsunami?

I mentioned that on the news I saw relief workers unloading bags of food from the back of a truck in Indonesia. Each bag was stamped with three letters: CWS—for Church World Service.

The church is there in all that tragedy with the still small voice of hope: Take heart.

Within ten days the congregation of Davidson College Presbyterian Church had contributed more than \$10,000 to Presbyterian Disaster Assistance for tsunami relief. It is a small drop in a huge bucket, but it is how we say, for Jesus, take heart.  
*Allen Brindisi (M.Div., 1971)*  
*Davidson, North Carolina*



At Washington National Cathedral, the National House of Prayer for All People, we responded in a variety of ways.

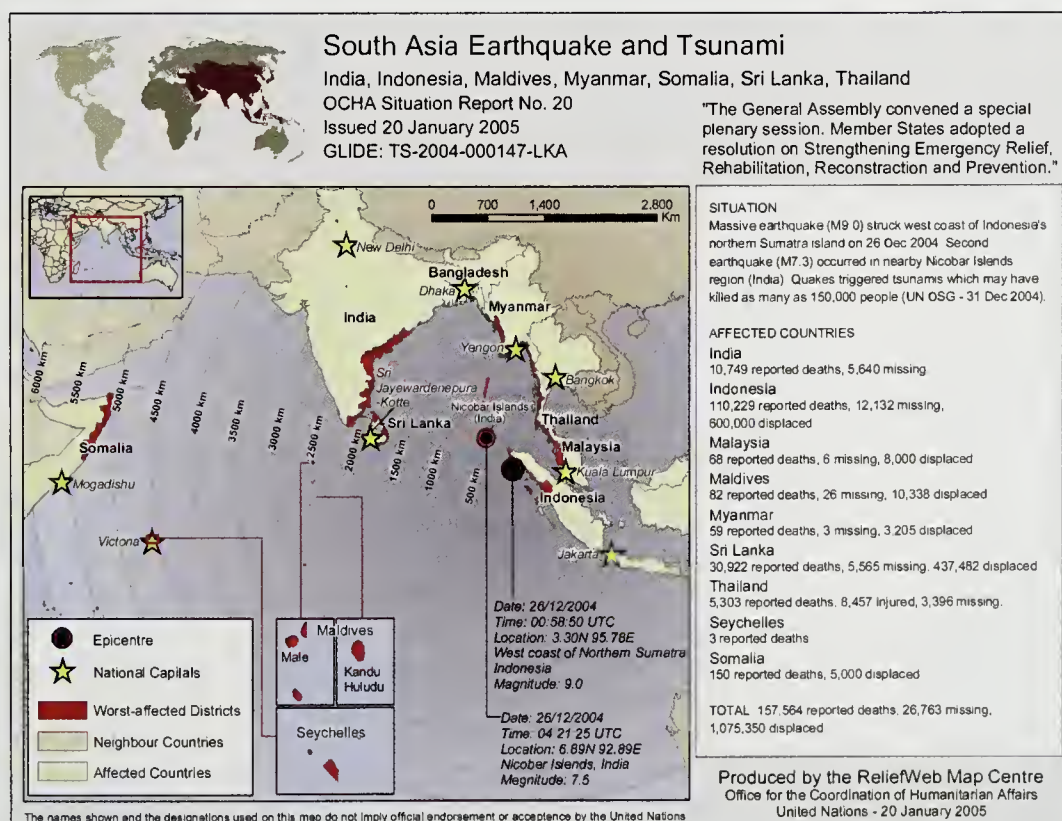
The following prayer, written by our canon preceptor, was featured on our web site.

*O God, with all of the people of the world I lift my voice in prayer. Recreate human communities, rebuilding cities and villages, bringing families and friends together in sorrow and in hope, giving peace to those who mourn.*

*Bring new life to the land and sea, restoring the waters, renewing the earth, healing the creatures that survive, and giving new life.*

*Make me an instrument of divine charity and mercy, of hope and new possibility. Give me eyes to see, ears to hear, and a generous heart ready to serve you and those who suffer at this time.*

Our vicar, the Right Reverend A. Theodore Eastman, challenged our community with "A Supplemental Way to Celebrate New Year's Eve." He suggested that we send a check to Episcopal Relief and Development, the disaster response arm of the Episcopal Church, in the same





amount that we spent on ourselves celebrating New Year's Eve!

The Washington Hebrew Congregation, the Episcopal Diocese of Washington, and our congregation jointly sponsored a "Benefit Concert for the Victims of the Tsunami Earthquake."

And one hundred percent of the offering at the cathedral's 11:00 a.m. service on January 2 was sent to Episcopal Relief and Development. We will continue to accept donations for South Asian emergency relief, and to date, close to \$25,000 has been received.

*Dean McDonald (b, 1974)  
Washington, D.C.*



Suddenly, as my daughter Kathryn emerged from a hotel store, there he was: a beautifully decorated Indian elephant sporting a huge cushion on his back. "Wow! Look—I finally get to ride an elephant." The trainer motioned to her; the elephant knelt down, extended his left rear leg, which Kathryn clambered up. Holding on tight as the elephant rose, she triumphantly posed for pictures of the last item on her "to do" list for her three months in India and Sri Lanka.

On the day after Christmas, as the waves of approaching water rose rapidly higher, a brightly decorated elephant on the southern shore of India sensed danger, walked calmly along the beach collecting children, and carried them to higher ground, safely away from the tsunami.

Our daughter had changed her mind about extending her stay, and returned home the week before Christmas. It was the best present we could have received. She was troubled watching the news and remembering the new friends she had left behind.

For all of us, it confirmed an American Indian Mohawk phrase that translates, "We are all related."  
*J. Roger Skelley-Watts (M.Div., 1974)  
Cleveland, Ohio*



Greetings from Osan Air Base in the Republic of Korea, 48 miles from the Korean Demilitarized Zone (DMZ). I am serving as the wing chaplain to the 51 Fighter Wing in what is known as Mig Alley. We in Korea were shocked to learn that our neighbors to the south had undergone such a disaster on what the British call Boxing Day. The air base community held its collective breath

for several days as we waited to hear from Air Force members and their families who were in Thailand soaking up the tropical Christmas sun. Thanks be to God, all of our folks returned safely to Korea.

Our ecumenical chapel community of Catholics and Protestants immediately responded with a Sunday offering of more than \$2,400 to Catholic Relief Services and more than \$5,000 to the Red Cross.

We are preparing to send a group of civil engineers to rebuild runways and erect shelters in the tsunami-devastated area. They exist to go into war zones to erect "bare bones" airbases, and build runways to receive troops and supplies. Needless to say they are very excited about using their training in support of a humanitarian relief mission!

The United States Air Force Chaplain Service gave an immediate \$50,000 for relief (from chapel collections), and that is just from our higher headquarters. We will not know for many months what the entire Air Force Chapel community worldwide will give, but I believe the figure will be staggering.  
*Jeffrey G. Guild (M.Div., 1978)  
Osan Air Base, Republic of Korea*



I am pastor of the Waldensian Presbyterian Church in Monett, Missouri. We decided to take up a collection for the next six months for the tsunami victims. One person decided to up their pledge 10 percent in the following manner—10 percent to the church and 10 percent to the tsunami victims—and encouraged the rest of the congregation to do the same.

We will see what happens in the next six months. The church has 96 on the roll; and about 50–60 come every Sunday.

*Vicki L. Evans (M.Div., 1980)  
Monett, Missouri*



On a rare sunny Sunday afternoon in Portland, a friend and I went bicycling. As we talked, he shared his reflections on the tsunami, saying that while horrific, he felt it paled in comparison to the tragedy of AIDS in Africa. Effectively, he said, a "tsunami" of this magnitude hits Africa every three weeks, with 2.3 million Africans dying of AIDS in 2004.

I reflected on how we respond to emergent crises with compassion, and how quickly our efforts wane. As Christ's church, we cannot afford to do

less. We are called to seek the suffering, but not only those on tonight's news.

*Doug McClure (M.Div., 1981)  
Milwaukie, Oregon*



In my preaching, I was led to reflect on the pro-Western bias of news coverage of tsunami victims and what that says about us as media consumers, whose preferences drive editorial decisions. "At least eight Americans among the dead," announced one early Associated Press headline, "and 25,000 others." Were the sufferings of a blond-haired, blue-eyed Swedish toddler or a vacationing *Sports Illustrated* swimsuit model truly more worthy of our attention than those of the Thai nationals who worked cleaning their hotel rooms? The tsunami swept away more than buildings. It also swept away our pretensions as Westerners who are sadly inclined to be bound by national and ethnic identity.

*Carlos Wilton (M.Div., 1982)  
Point Pleasant Beach, New Jersey*



On January 2 I preached about Jesus as the light that overcomes the darkness (chapter six on theodicy in PTS professor Dan Migliore's recently revised *Faith Seeks Understanding* was helpful reading) and we sang a new hymn. "O God, That Great Tsunami" resulted when Peter Holden, an Australian pastor who has served in Indonesia, revised one of my wife Carolyn's [M.Div., 1985] hymns; it was put on the web sites of Church World Service, the PCUSA, UMC, and UCA. Church school children also did artwork that we mailed out in a special appeal. Part of the Limestone Church's celebration of Dr. Martin Luther King Jr. Day was making CWS health kits.

*Bruce Gillette (M.Div., 1984)  
Wilmington, Delaware*



An air force reserve chaplain, I went on active duty 21 months ago to serve at Dover Air Force Base. We've sent tons of cargo out of Dover in support of the war against terrorism. We've brought human remains back and done "dignified transfers" of the remains from the planes to the mortuary to hometowns all over America. Recently, we sent out our first tsunami relief flight. While the men and women of the two airlift wings believe strongly in what they do, these particular missions filled them with



a great joy in serving their fellow human beings.

*John W. Groth (M.Div., 1984, Th.M., 1996), Newark, Delaware*



The devastation of the tsunami reminds us that the Word of God, made flesh in the birth of Jesus in Bethlehem, is a Word-for-others. This year in Nashville, during the Christmas holidays, our family joined thousands of others whose lives were interrupted by this Word. When the news reached us we dropped gifts and gadgets and raced to computers to click-and-give to Oxfam or the Red Cross, called local churches and denominational offices for giving opportunities, emptied childhood piggy banks, and donated food or clothing to local relief agencies. No time for fellow church members or my students or faculty colleagues to stop and dabble with questions like "Why, God?" The question first and foremost on our minds remains: "God, how can we help?"

*John McClure (Ph.D., 1984) Nashville, Tennessee*



The stories that have come out of southern Thailand are powerful testimonies to faith and fear alike, stories of deliverance and loss, experiences of assistance and abandonment. But it is not the ocean waves, in spite of their enormity, that win out. It is the even more incredible wave of love that rises from God's people that wins.

Irrespective of the size of the tsunami, love has won again. And it is showing in the faith, deliverance, and assistance we are experiencing here in Thailand from the Christian agencies, people, and programs active here. Praise God for his faithfulness.

*Glen Hallead (M.Div., 1986) Nong Kwai, Hang Dong, Thailand*



"How could a loving and all-powerful God allow such suffering?" I still pray as I've prayed for years; may my "answer" be the evidence of my life and faith. I worship the Triune God without interruption; kneel for comfort before the open arms of Jesus, my master and brother-in-suffering; stand in mystified silence before the same Christ in God-beyond-us.

*Fred Mendez (M.Div., 1986) Parsippany, New Jersey*



"Then Marduk considered Tiamat. He skimmed spume from the bitter sea, heaped up the clouds, spindrift of wet and wind and cooling rain, the spittle of Tiamat."

What are we to make of chaos? Some 80,000 Indonesians lost their lives as the tsunami swept debris and sea water six kilometers inland into homes and buildings, crushing them, and damaging roads and bridges, telecommunications, water and electricity supplies, crops, irrigation and fishery infrastructure, food and fuel outlets.

Banda Aceh will be the focus of the Church World Service response in Indonesia. CWS plans to assist 50,000 displaced persons in Banda Aceh, with a special emphasis on female-headed households, widows, children, the elderly, unemployed families with limited means of support, and people or families who have not yet received aid or support.

*Patrick B. Walker (M.Div., 1986) Middleburg, Pennsylvania*



My clerk of session, Pat, was vacationing in Sri Lanka when the tsunami hit. She and her husband were there with one of their sons and his family. Here is an email we received from them.

"The experience in Sri Lanka was life-changing. These catastrophes are no longer just something that happen on the other side of the world. It is difficult to articulate what those few days did to me. We were so blessed to have been where we were when the tsunami hit—the highest point in Sri Lanka, literally.

"It was a point where you could hike and look out directly to Antarctica with nothing in between except water. It was hazy—we couldn't see Antarctica. But just 36 hours either way and we would have been in the midst of the tragedy. We were to travel to the beach the next day and both places where we were booked were destroyed. In fact, the owner and seven foreign tourists were missing from the place in Yalle where we were headed the next day. This was on the east coast, which was hit the hardest.

"Then we were headed for Galle. That area is on the more southerly coast and was devastated, as well."

Tonight, Pat sang in the alto section of our church choir, right next to my

wife, Jeana. We are so thankful to God that she made it back home safely.

*James E. Deal (M.Div., 1989) East Wenatchee, Washington*



As I prepared to write a sermon about the tsunami, I came across some powerful information in a summary of the news online at *Christianity Today*. According to the article, in mid-December, the United Nations issued a report detailing the deaths of more than 29,000 children every single day as a result of avoidable disease and malnutrition. That is more than 10 million children a year. There is a dramatic difference between the coverage of the tsunami and the almost nonexistent coverage of the UN report. Imagine if every single day there were headlines in every newspaper in the world and on every television show saying, "29,000 children died yesterday from preventable diseases and malnutrition."

I think that about 21 percent of the food prepared in the United States is thrown away. That food could feed the world's starving millions.

There is so much work to be done!

Some years ago, I was trying to find an adoptive family for an eleven-year-old Russian orphan. When I explained the situation to a dear friend, he said, "Anne, there are too many sad stories." Of course, he is right, but we have to respond to the sad stories that come our way. My family adopted the child.

*Anne Benefield (M.Div., 1990) Potomac, Maryland*



Thanks for not ignoring this dreadful event in the pages of *inSpire*. My wife is from Asia. When we hear of such disasters, our hearts rise into our throats. "Where did it happen? Were any of our own family affected?"

I used the Book of Job as a reference in a sermon that addressed the disasters. I must admit that even my own conclusions didn't truly satisfy me: "It's ultimately a mystery. Our ways are not God's ways." It may be said that God is not responsible for the twin disasters. God didn't do this. It's a meteorological phenomenon. But surely the believer has to admit that God has at least permitted it.

We may identify with Job and with Jesus in their trials and suffering. But when it comes to the weather, we cannot attribute an intent or purpose to any of it, good or bad. That's what makes me sick. I cannot



(yet) theologize enough about the earthquake and tsunami to reach a conclusion that sufficiently explains any meaning to it. Weather is random after all, yes?

Then I pause and remember that violent weather happens all over the place, all over the globe, on any given day. That certainly puts a different frame around the issue.

*Jack Moriarty (Th.M., 1992)*  
*Ellicottville, New York*



Our church, the Wayzata Community United Church of Christ in the Twin Cities, is conducting a Service of Prayer this evening [January 12] for the victims. The theme, which has been resonating with all of the clergy, is the words of John Donne, adapted for our time: "No one is an island in and of itself. Every person is a piece of the continent, a part of the main. If a clod be washed away by the sea, the world is the less. Any person's death diminishes me, because I am involved in humanity. And therefore never send to know for whom the bell tolls, it tolls for thee." Throughout the service there will be five brief biographies read of those who have perished, a brief meditation, prayers, and an offering that will be divided between Church World Service and Unicef. Our main concern is to help our congregation "connect" with a tragedy so far away from home by seeking to personalize the numbing body count.

*James R. Newby (D.Min., 1992)*  
*Wayzata, Minnesota*



I feel a particular affinity for the victims in Thailand, since I served as a missionary in Thailand for a year and a half and vacationed in Phuket, the worst-hit area. My Thai minister friend there is struggling with how to understand it theologically, but right now she feels as though it has second-order implications. We need to pray that Thai Christians will be able to clearly respond to this situation in a country that is 95 percent Buddhist and probably further convinced that this is just another sign that all life is suffering.

*Steve Sullivan (Th.M., 1993)*  
*Mabelvale, Arkansas*



It's hard enough for me to wrap my mind around the devastation and the numbers involved, but I find myself

even more numbed when the loss is expressed in generations. I heard a local family share how relatives in Sri Lanka had gathered for a holiday celebration, and in an instant three generations in that family were gone. How do you begin to grasp the significance of something like that?

In the back of my mind a verse echoes from Ecclesiastes: "Generations come and generations go, but the earth remains forever." (Eccles. 1:4 NIV) In light of the recent and disturbing expression of this thought, I'm tempted to join in the despairing mood of that book, but something holds me back.

Maybe it's another verse that reminds me there is something even more true: "The plans of the LORD stand firm forever, the purposes of his heart through all generations." (Psalm 33:11 NIV)

Somewhere in the rubble and the tears there is an opportunity for God's people to express the purposes of God's heart, which are firm and true both for the generations left and the generations lost. May we find a way to express that with compassion, respect, and grace.

*Jack Brown (M.Div., 1994)*  
*Grand Rapids, Michigan*



Sunday morning, December 26, I woke up to NPR as usual and heard a short report about an earthquake and "tidal wave" in the Indian Ocean that possibly killed two or three thousand people. I remember thinking that it was an immense tragedy that so many lives were lost, and before going to church added an additional line, a gloss really, to the prayers of the people. Little did anyone know that a loss of life on the order of September 11th would be considered a blessing.

So how does a small congregation respond to mind-boggling tragedy? Within two days I had an email from a longtime deacon, prodding me to investigate denominational opportunities for giving. A short pulpit appeal a week later produced hundreds of dollars toward tsunami relief. The church office has continued to receive requests for information on where to send funds. A phone call from a cable television reporter led to a story about the congregation's efforts to develop disaster relief packets of toiletries and also provided an opportunity to engage the community in a more hands-on effort than simply writing a check.

In the midst of great tragedy, we do indeed ask the unanswerable questions about God's presence. But even more so, we look for something to do.  
*Judy Cuthbertson (M.Div., 1994)*  
*Lomita, California*



The congregation I serve (First Presbyterian Church in Marion, North Carolina) has never taken a Christmas Eve offering, but this November God put it on my heart to ask the session for permission to do so. We intended to send some things from the Samaritan's Purse Christmas catalogue to unknown destinations in the world. What has struck us all is how God was preparing resources to respond immediately to the tragedy. When the news of the earthquake and tsunami reached us, we had an offering authorized and ready to send!

*Jim Wilken (M.Div., 1995)*  
*Marion, North Carolina*



We are faced with the worst natural disaster in history—in terms of loss of human life and property. Not a very hopeful beginning to a new year.

What are we to make of this? I've heard some raise the question: "Is God passing judgment on us?" I've heard others invoke imagery from the Book of Revelation—"There will be wars and rumors of wars, earthquakes, natural disasters...the end times are upon us."

What I have heard mostly is the question "Why would God allow this to happen?" The final death toll may be 200,000 people, and who knows how many more might perish in the aftermath from disease and malnutrition.

There is one question, however, that we Christians have to ask ourselves, What is our part in this? How can we help? We are, after all, God's hands and God's voice in this world.

*Frank Schaefer (M.Div., 1996)*  
*Lebanon, Pennsylvania*



Ten days after the tsunami in Southeast Asia, the banks of the Ohio River flooded my hometown of New Martinsville, West Virginia—its second major flood in four months. Each flood, though dreaded, does in fact bring the community together in ways that religion has never succeeded in doing. The tsunami affected many to action. It was as if folks who wanted to help overseas found a place to throw their energy right here at home. In a very practical



way, Mother Nature's hard hand disciplines many to rise above the dust and ashes of our possessions and seek meaning in servitude.

*Jeffrey Shade (M.Div., 1996)*  
New Martinsville, West Virginia



The great disaster in Aceh and Nias (North Sumatra) has moved people of all religions in Indonesia (and the world) to participate actively in rescuing the victims. Today (January 13) the number of dead bodies found has been more than 110,000, and there are still many under the ruins and missing in the ocean. Aceh is known as the most devout Muslim area of Indonesia. It is the only province where the Islamic Shariah law operates as civil law. Yet religious difference is irrelevant in the project of helping the Acehnese and rehabilitating the area. Many churches in Indonesia gave immediate help to the people in Aceh. The Indonesian Christian Church, a partner church of the PCUSA, sent volunteer doctors, nurses, young people, civil engineers, teachers, and psychologists to the area. It also donated money from its emergency budget, and is still collecting donations from its congregations. Given the religious nature of the area, it is very important for churches to avoid the impression of help as a sort of evangelization. The work our church is doing is done without a Christian "flag." Please continue praying for the victims as well as the volunteers, and also for the Indonesian and world leaders that they may take a reasonable decision to make the reconstruction of the area economically possible.

*Yahya Wijaya (Th.M., 1996)*  
Yogyakarta, Indonesia



At the White Rock Baptist Church in Philadelphia, in addition to sending money, our children are writing letters of encouragement to the children of the VeAhavta orphanage in Sri Lanka. This has provided us with the opportunity to learn more about the world and how we can share with others. I hope that some pen-pal relationships may result and we will be able to share with other children in other parts of the world.

*Jay Gardner (M.Div., 2000)*  
Philadelphia, Pennsylvania



I work on human trafficking at the national headquarters of The Salvation

Army. You may have seen headlines about the danger of the orphaned children being kidnapped and sold into slavery. My focus is on the United States, but my partner was interviewed on television about the subject on MSNBC. One of our development professionals received a donation to build a shelter for orphaned children in Sri Lanka.

*Adam Freer (M.Div., 2002)*  
Alexandria, Virginia



I arrived in Aceh on January 1, one week after the tsunami, to support the CNN crew, some of whom have come from the other side of the earth.

I can add only a few experiences to the information deluging the airwaves. Like when I stood in the middle of the ruin, and looked 360 degrees around as far as the horizon. The few trees and buildings still standing here and there accentuated the devastation.

Or when I walked carefully among the debris, trying not to step in the mud or on some sharp objects, a few feet from the bodies not yet retrieved by the volunteers. Not the beautiful persons in beautiful caskets, but the nameless, bloated people whose numbers will be added into the tally of death. The smell of decay all around. And with every breath, the place entered you, and became part of you.

And the stories people told. No different than what you read in the newspapers, except that they were so close. And you touched their hands and, maybe, for a second, their hearts.

Is there a lesson from all this? At least one. The tsunami destroyed a large area and thousands of houses on the island of Simeulue near the epicenter. But only between eight and ten islanders died. At the beginning of the 20th century, a tsunami hit the island. Since then, every Simeulue islander has been taught from childhood that whenever the sea leaves the shore, they have to run to the hills.

I will have left this place before you read this. CNN is scaling down. On to the next big story—the Iraq election. The displaced people will find new homes and new jobs somehow. New entrepreneurs will arrive. The areas will be rebuilt, forgotten, and return to normal.

There are two girls who come to CNN's temporary base in Banda Aceh every day to help the cook. When the tsunami came, their parents put them and their older brother on a motorcycle

and told them to outrun the water. They did. Their parents did not.

Every time we meet, they greet me with a big smile and hearty laughter. I always laugh with them.  
*Samsudin Berlian (M.Div., 2003)*  
Banda Aceh, Indonesia



We were on our way for our winter vacation to Chennai in South India on December 26. While on the train we heard that there was an earthquake in Chennai, but did not realize the seriousness of the situation. As our train approached Chennai on the morning of the 27th, I noticed and remarked to my daughter that the sea was unusually high when we passed over the backwaters of Ennore Creek. When we reached Chennai we were told of the tsunami and the destruction it caused.

What was encouraging was the way all the Christian NGOs sprung into action and began the relief work. Even the local churches responded quickly and began to help in whatever way they could. Back in Jabalpur our own church, the English Methodist Church, responded by praying for the victims and the relief work and making a collection to express their solidarity with the victims.

Stories of what happened and the suddenness with which it happened kept pouring in every day. We tried to go to the affected places, but were told that was impossible as it might hamper relief work.

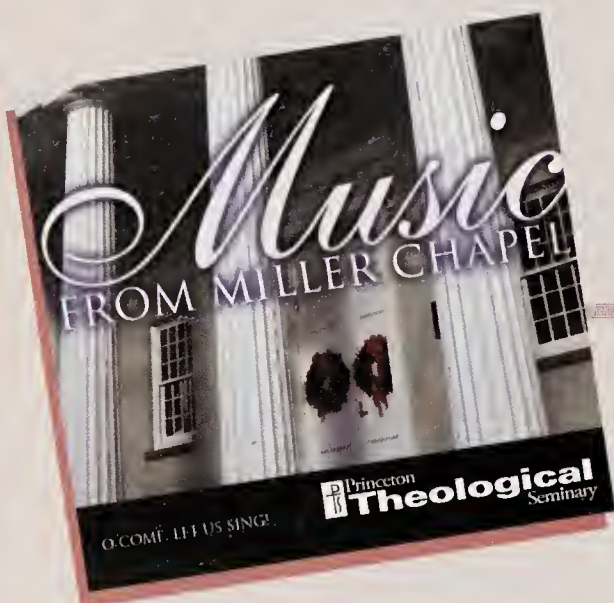
I am reminded of what Jesus said in Luke. The signs of the coming of the Son of Man will be preceded by such events. These are the signs of the imminent return of Jesus Christ, so we as a church need to take fresh stock of our priorities. And also respond in love to those who are the victims. It reminds us that much of what we as human beings give importance to is temporary and any day can be snuffed out.

I read a story of a Christian worker who was in Nagapatinam holidaying with his family. Within seconds, while they were on the beach, he lost his three children and some of his relatives. He had to personally bury his three children on the beach as there was no help coming. He lost his family, but not his faith and the hope that he will meet them all one day.

There are such stories of sorrow and hope amidst the ruins of the tsunami.  
*John R.A. Simeon (Th.M., 2002)*  
Jabalpur, India



## on&off Campus



### Music from Miller Chapel: New CD Series

This spring Princeton Seminary will launch a new CD series, *Music from Miller Chapel*, with the release of *O Come, Let Us Sing!* The compact disk features hymns, anthems, gospel songs, spirituals, Genevan psalms, Orthodox chants, and art songs, as well as readings. Both music and readings are taken from actual services and liturgical concerts held in Miller Chapel since its rededication in 2000.

Martin Tel, PTS's C.F. Seabrook Director of Music, says the CD captures not only choral singing by the Seminary choirs, but also congregational singing, or what he calls "the greater choir."

"The musical choices are eclectic," he says. "We want to offer listeners an honest expression of the sung faith of the Princeton Seminary community." Since none of the tracks was recorded in a studio, but live in worship, Tel warns listeners to expect a few "dropped hymnals and wayward pitches. There were no retakes!"

The title track, "O Come, Let Us Sing Unto the Lord," is a setting of the opening verses of Psalm 95 by composer K. Lee Scott, and sets a complete brass choir in dialogue with the vocal choir. Other tracks include instrumental accompaniments by organ, djembe, guitar, accordion, piano, and even cowbell! Also featured is the solo voice of PTS graduate William Heard, a consummate gospel musician.

The CD is available in the Theological Book Agency for a cost of \$9.



President Iain Torrance attended the installation of Pope Benedict XVI at the Vatican on April 24. He was one of two delegates representing the World Alliance of Reformed Churches. He also represented the Church of Scotland. Torrance is pictured here with Archbishop Mario Conti of Glasgow, and a sea of archbishops from around the world.

### Whirlwind Year for President Torrance

Iain Torrance's first year as Princeton Seminary's president didn't give him much time to stand still! His tenure began at the 2004 General Assembly in Richmond, Virginia. During the year he visited alumni/ae and friends at twelve gatherings across the country, from Pennsylvania to California. He met with the presidents of the ten Presbyterian seminaries, and with the Committee on Theological Education of the Presbyterian Church. A highlight of the year was his inauguration and installation in March as president and professor of patristics. That event included a daylong symposium titled "Reading Scripture Together," at which scholars David Ford, Peter Ochs, Aref Nayed, and Setri Nyomi discussed Christian, Jewish, and Muslim approaches to their scriptures. In April, he represented the World Alliance of Reformed Churches at the installation of Pope Benedict XVI at the Vatican, and in June returned to Rome, where, with PTS professor James Charlesworth, he met with Cardinal Kasper, president of the Vatican Council on Unity.

In June, Torrance spoke at the Baccalaureate Service at Haigazian University in Beirut, Lebanon. The university, whose president, Paul Haidostian, is a PTSTh.M. and Ph.D. graduate, is celebrating its 50th anniversary this year.

Late June and early July took Torrance back to Scotland, where he preached at Princeton's Joint Institute of Theology at St. Andrews University, from which he received the honorary Doctor of Divinity degree on June 24. On July 6 the University of Aberdeen, where he taught and served as dean before coming to Princeton, awarded him the honorary Doctor of Divinity degree.

Amid the traveling and a myriad of first-year administrative and academic duties with the Board of Trustees, the faculty, and the administration, he found time to teach a seminar to military chaplains who were PTS students this past year, to preach in Miller Chapel almost weekly, and to preach in a number of churches small and large across the United States, from Louisiana to Washington.



# on&off Campus

## Faculty Accolades

**James Charlesworth** was taped last fall in Miller Chapel for a program with London Television on Michelangelo's Zechariah. He said it was "interesting to point out how Christians in the 16th century read the 'Old Testament' messianically and that Martin Luther was in Rome, on assignment from his order, one year after Michelangelo completed the portrait of Zechariah."

He was also interviewed on CNN's *Paula Zahn Now* in December on a program titled "Who Was Jesus of Nazareth?" The topic was what Jesus might have looked like.

**Ellen Charry** spoke at Grove City College in Grove City, Pennsylvania, as part of their Bible and American Society Lectures last fall. She spoke on "The Ethics of Christian Citizenship" and "The Autonomous Individual in Pauline Perspective."

**Kenda Creasy Dean's** book *Practicing Passion* has been included in the Academy of Parish Clergy's Top Ten Books of 2004.

**Nancy Duff** appeared on MSNBC News in March. She was interviewed for the segment on the Terri Schiavo case.

She was also interviewed in May on New York radio WKTU's *The Interfaith Connection* about the ethical implications of the Schiavo case.

**Beverly Roberts Gaventa** has been recognized nationally for her work on the Protestant view of Mary. She appeared on the PBS program *Religion and Ethics Newsweekly* in December in a segment on Mary and Protestantism. *Religion and Ethics Newsweekly* is the only national television news magazine program dedicated exclusively to news of religion and spirituality and major ethical issues.

She was also interviewed in *TIME* magazine's March 21 issue for the cover story about Mary gaining a wider following among Protestant Christians.

**George Hunsinger** wrote the final draft of "Confessing Christ in a World of Violence," an open letter from more than 200 theologians and ethicists calling on religious leaders to oppose the misuse of faith, particularly in the conduct of the war on terror. The confession was based on the 1934 Barmen Declaration and is composed of five statements "seeking to invalidate a theology of war while embracing the biblical meaning of Christ."

In January he led a group of 225 religious leaders in calling on (unsuccessfully) the United States Senate to reject attorney general nominee Alberto Gonzales.

**Cleo LaRue** delivered the 2004 Gardner C. Taylor Lecture at Duke Divinity School in Durham, North Carolina, in October.

**Sang Hyun Lee** was awarded the honorary degree of Doctor of Humane Letters (LHD) in February by Whitworth College in Spokane, Washington, for his contributions to the interpretation of America's premier philosopher-theologian, Jonathan Edwards, and to the development of Asian American theology. Conferring the degree was Whitworth's President William P. Robinson, who is also a member of PTS's Board of Trustees.

**Bruce McCormack** was honored in November at his alma mater, Point Loma Nazarene University in San Diego, California. A 1976 graduate of the institution, he received The Alumnus of Point Loma Award, given in recognition of outstanding professional or academic achievement, a strong Christian testimony, and an impact on the lives of others. McCormack is the second Point Loma Nazarene University alumnus teaching at PTS to receive The Alumnus of Point Loma Award in the last five years. Jim Kay, a 1969 Point Loma Nazarene University graduate, received the award in 2000.

**Patrick Miller** was honored in July 2004 with an honorary Doctor of Theology degree from the University of Heidelberg. His address on "Rethinking the First Article of the Creed" was published in the January issue of *Theology Today*.

He also spoke at a two-day conference in October along with Arnold Eisen from Stanford University about the differences between Jewish and Christian identity. The conference was held at the Main Line Reform Temple and Bryn Mawr Presbyterian Church in suburban Philadelphia. About 175 Jews and Presbyterians came together to reexamine and strengthen their interfaith ties.

**Samuel Hugh Moffett** presented a lecture in November that was part of the Archbishop Gerety Lecture Series at Immaculate Conception Seminary School of Theology, Seton Hall University. He spoke on the topic "Has Christianity Failed in Asia?"

Photo: Becky White Newgren



A student at the Health Fair gets a chiropractic adjustment from a local chiropractor.

## Crunch, Munch, Ahh! PTS Hosts Wholistic Health Fair

On October 20, soft strains of classical music floated through the Mackay Campus Center's auditorium as Princeton Seminary students, faculty, and staff munched on healthy snacks, experienced free chair massages, checked blood pressure, and learned about keeping the whole self—mind, body, and spirit—healthy.

The Seminary's seventh annual Wholistic Health Fair, sponsored

by the Seminary's Wholistic Health Initiative, an organization of students under the direction of Nancy Schongalla-Bowman, director of student counseling, gave the Seminary community the opportunity to visit more than 40 exhibits that featured traditional and nontraditional approaches to wholistic health. Among the exhibitors were a chiropractor, a psychiatrist, a podiatrist, an acupuncturist, and a biofeedback specialist.

"It's always a wonderful opportunity to be exposed to alternative and wholistic forms of healthcare," said Reno Lauro, an M.Div. senior from Austin, Texas. "The health fair reminded me that health is about the way one structures his or her life, not about popping pills."

Heather Parker, a certified massage therapist and owner of Feeling Stress? Massage Therapy in Princeton, gave free chair massages during the health fair.

"For me, what I wanted students to get from the fair was an awareness of the body," said Parker. "Students need to move around now so they don't become stiff old people."

After his chair massage, Eric Osborne, an M.Div. junior from Memphis, Tennessee, was able to discuss mental health issues, visit an exhibit about air purification, talk with an American Cancer Society representative, and sample vegetarian chili.

"I was amazed," said Osborne, "at the number of people they had from so many different areas. [The fair] showed that wholistic health includes eating well, taking care of the body, mental health, and even spiritual health—including finding ways to help others."

Some of the best advice from the health fair, though, was some of the simplest.

"It's a benefit for you guys to relax a little," said Parker.



# on&off Campus

## Moderator Returns Home

"I can't seem to get away from this place," laughed Rick Ufford-Chase, moderator of the 216th General Assembly of the Presbyterian Church (USA) when he visited the Princeton Seminary campus as moderator last December. "As a kid I lived at CRW when my dad was a student here. Later I tried seminary myself, but only made it through a semester before I realized God was calling me to ministry as a layperson. And today my wife's parents live just a few blocks from Alexander Hall! My life is woven into this institution; the Development Office was even able to track me down when I lived in Central America!"

At 41, Ufford-Chase, who directs Borderlinks, a binational organization dealing with the concerns of migrants on the U.S./Mexican border, is likely the youngest moderator of the 2.5-million-member denomination he heads for two years. He was a hit with PTS students.

"I want to have a conversation with you about what it means to be church together," he told more than 60 students at an informal lunchtime forum after he preached in chapel and attended a class.

"I think it means being in the world living our faith every single day. It means living in community, sharing, finding ways of really living together and relying on each other. Ministry is not about high salaries, good medical plans, and how much continuing education you get. How can those be our concerns when so much

of the world lives at the poverty level?"

Ufford-Chase knows of what he preaches. He and his wife and son live in a 17-member community in Tucson "with lots of chickens and dogs, sharing of cars—there are no two-car families!—childcare, and one working washing machine (that's really all you need for ten families).

"Too many pastors are lone-rangers; community is hard work. But if we don't try to live it, yet still get in the pulpit and preach it, people won't listen to us."

The moderator implied that such community may be hard to come by at Princeton. "At least for me," he said, "it was too comfortable here. I was struggling with issues about justice in the world, and there weren't even any liberation theology courses being taught. The best part of my seminary experience was an urban ministry practicum taught in Trenton and Newark. I ended up in an African American church in West Orange."

That experience pulled him away from seminary and into work as a volunteer-in-mission with the Mexican American immigrant community in California, on to Central America, and then to founding Borderlinks.

Since then, immigrant people, people who live "at the borders," have been close to his heart and his work. "I guess God has a sense of humor," he told students. "I seem to keep a foot in the world I grew up in, but also be a bridge to the world of hurt and want, the underside of the global economy, where people have a hard time eating and no reason to dream. In the massive immigration to the U.S., God seems to be bringing the world to us



Photo: Becky White Newgren

Moderator of the 216th General Assembly of the Presbyterian Church  
Rick Ufford-Chase

if we won't go to the world." He told students that 231 people lost their lives trying to cross the U.S. border into Arizona from Mexico in 2004.

While on campus, Ufford-Chase also attended a Seminary worship service for peace, and stayed up til midnight talking with students. He had the opportunity to talk with President Iain Torrance, with whom he shares membership in the small company of church moderators (Torrance was moderator of the Church of Scotland in 2004). "Rick and I have had an instant rapport," Torrance said. "I welcome his commitments to mission at the borders, and to crossing the boundaries set between people."

Ufford-Chase returned to the Seminary in March to participate, as moderator, in Torrance's inauguration and installation as president.

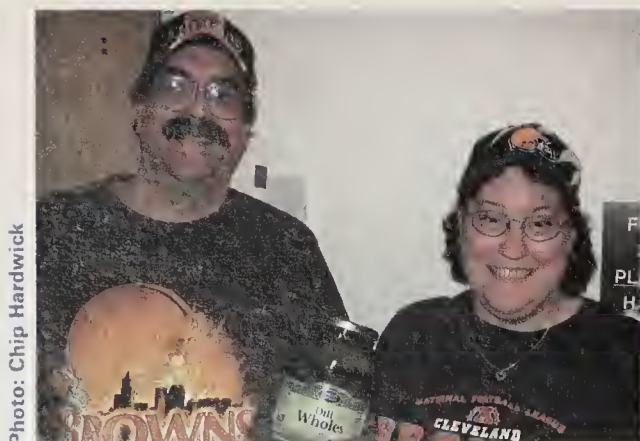


Photo: Chip Hardwick

Jim and Noreen Gafgen with a jar of pickles at the ready for the 2005 NFL season

## 30 Seconds of Fame...

James Gafgen, the Seminary's mailroom and duplicating supervisor, can add *inSpire* to his impressive list of media appearances: ESPN, ESPN2, ABC, Adweek, WFAN radio in New York, and *The Times* of Trenton, New Jersey. Gafgen and his wife, Noreen, whom

he married last August in Miller Chapel, starred in a nationally broadcast commercial for Visa.

The commercial campaign, centered around National Football League fans and their traditions in "getting ready for the game," featured odd rituals NFL fans have when watching football.

Gafgen, who has been a fan of the Cleveland Browns since he was seven, has been shaking pickles at the television screen during Browns games since 1999.

"I was watching a game and eating a cheesesteak. [The Browns] weren't playing well, so, out of frustration, I shook my pickle at the screen. Next play, they scored a touchdown," said Gafgen.

What was to come next can only be described as one of those unsought, unbelievable "big breaks."

"For the promotion, Visa emailed all the NFL teams, who in turn emailed their fan clubs. The Browns Backers emailed their 300 clubs," said Gafgen.

The head of the Browns Backers of New Jersey, of which Gafgen is a member, had heard of Gafgen's pickle shaking, and suggested him to the national club for consideration. They in turn decided to pass Gafgen and his ritual on to Visa.

Before Gafgen knew it, Visa called.

"Visa flew us to Charlotte, North Carolina, for three days. We filmed from 6:45 a.m. until 4:00 p.m. one day. We were doing all sorts of takes—sometimes 20 at a time," said Gafgen.

The commercial aired during the second quarter of the September 19 Giants-Redskins game.

"The first time my wife saw it, she screamed," said Gafgen.

Starring in a national commercial has brought some fame to the Gafgens. People have recognized them in restaurants and on the street.

"My wife is camera-shy, doesn't even like to have her picture taken. But I think it's great," said Gafgen.



# on&off Campus

## Theology Yesterday, Today, and Tomorrow

Since 1944, *Theology Today* has brought contemporary reflection about theological themes and issues into the offices and homes, and more recently onto the computer screens, of its subscribers. These readers are primarily mainline Protestant clergy, but also Catholics, academics, and interested lay readers.

PTS's Haley Professor of Old Testament Patrick Miller has edited the journal since 1990, and with the October 2004 issue retired his editorial pen. Ellen Charry, the Seminary's Harmon Associate Professor of Systematic Theology and coeditor with Miller, took over editorial duties in January 2005.

"Pat Miller's leadership of *Theology Today* has been far more than a labor of love," says Charry. "It has been a genuine vocation. He crafted a steady and dynamic editorial ethos for the journal that enabled it to speak to the times without becoming trendy. The theological community is in his debt. He is truly a servant of the church."

*Theology Today* is a respected, ecumenical journal that in a 2001 poll conducted by *Pulpit & Pew* was ranked thirteenth among all periodicals read by mainline Protestant clergy. The poll included popular journals like *TIME* and *Newsweek*.

When former Seminary president John A. Mackay began publication of *Theology Today* in the mid-twentieth century, he used these words to underscore its rationale: "Theology is never irrelevant to the affair of men.... In a period of confusion and crisis, when tomorrow is being born in the travailing womb of today, theology is the most important study in which men can engage as they make their pilgrimage from one era to another, and from this world to the world to come."

Of late, the journal has begun publishing two theme issues a year for which authors are invited to write on a thematic focus, and two more eclectic issues that feature the best unsolicited articles received. Recently the editors have also initiated new shorter features: The Medium & the Message (explorations of contemporary theology as expressed in popular media such as film/TV, literature, music, and the internet), Crossing Boundaries (essays by specialists in one theological field reflecting on a primary text from another field), Parish the Thought (essays by experienced pastors and teachers applying theological reflections to specific components of pastoral practice), and Let Us Now Praise (an annual obituary feature honoring former contributors who have died in the past year).

"Although we are in many respects a traditional academic journal, in response to the increasingly visual and electronic orientation in contemporary society, we have been trying to incorporate more visual appeal in the journal, introducing full-color covers, illustrations, and features on theology in various media," Charry says. "We also hope to market the journal to a broader audience, including leaders in churches beyond traditional mainline congregations. We want to reach what some are calling 'the emerging church,' places where Christianity is being experimented with but places that do not always have seminary-trained leaders."

Recent issues of the journal have addressed the themes of global mission and business from a theological perspective, and future issues will cover theology and music, theological aesthetics, and theology and humor.

For information about how to subscribe to *Theology Today*, email [theology.today@ptsem.edu](mailto:theology.today@ptsem.edu) or visit <http://theologytoday@ptsem.edu>.

## 2005 Graduate Hui Chen Wins David H.C. Read Preacher/Scholar Award

Hui Chen, a Master of Divinity graduate, is the 2005 winner of the \$10,000 David H.C. Read Preacher/Scholar Award given by the congregation of Madison Avenue Presbyterian Church in New York City to honor their former pastor, the Reverend Dr. David H.C. Read.

The award is given to a student in the final year of a Master of Divinity degree program who demonstrates special distinction in both preaching and biblical scholarship and who is committed to the parish pulpit ministry.

In July, Chen began a scholar-in-residence program for six months studying patristics at the University of Cambridge in Cambridge, England.

## PTS Student Performs for Red Cross

Princeton Theological Seminary's connection with the American Red Cross of Central New Jersey goes back a long way.

"The Seminary has been working with the Red Cross for more than 24 years," said Steve Cardone, PTS director of housing and auxiliary services. "We hold three blood drives a year: fall, spring, and summer."

In 1999, the Red Cross presented its College Award to PTS in recognition of the Seminary's support of the blood drives.

But this year, the organization recognized the Seminary for more than giving blood—it recognized some of the Seminary's musical talent.

Kimberly Strange-Shanks, an M.Div. senior from Philadelphia, Pennsylvania, was chosen to sing at the American Red Cross of Central New Jersey's annual meeting last October.

Valerie Mangrum, the Red Cross's special events coordinator, said some of her colleagues mentioned that there had always been someone to sing a few pieces at the annual meeting. "I knew I could find someone at the Seminary," said Mangrum.

Mangrum's husband, the Rev. William Mangrum, was a student at Princeton and both he and Valerie had heard Strange-Shanks sing in chapel, so Valerie approached Strange-Shanks—and she accepted.

"People absolutely loved her," said Mangrum, "[Kimberly] sang the national anthem and a piece called 'Point of Light' by Randy Travis. Everything was a capella."

"I'm really glad to have participated," said Strange-Shanks. "There were a lot of things about the Red Cross I didn't know, and I was inspired by their volunteers and the awesome things they do."



Ha!Man Francois le Roux, a South African, performed spontaneous classical and popular music on his cello for the PTS community.



# on&off Campus



Photo: Becky White Newgren

## Board of Trustees News

### New Appointments

**Sandra K. McNutt**, vice president of seminary and church relations at San Francisco Theological Seminary, has been named PTS's new vice president for seminary relations, effective July 1.

**Darrell L. Guder**, the Henry Winters Luce Professor of Missional and Ecumenical Theology, has been named the Seminary's new academic dean, effective July 1.



Photo: Erin Dunigan

Darrell L. Guder



Photo: San Francisco Theological Seminary

Sandra K. McNutt

### Retirements and Emeritus Status

**Eugene P. Degitz** is vice president for seminary relations emeritus, effective November 1, 2004.

**James F. Armstrong** is dean of academic affairs emeritus and Helena Professor of Old Testament Language and Exegesis Emeritus, effective July 1, 2005.

**Patrick D. Miller** is Charles T. Haley Professor of Old Testament Theology Emeritus, effective July 1, 2005.

**Sarah M. Parker** is manager of the Theological Book Agency emerita, effective July 1, 2005.

**Joyce C. Tucker** is dean of continuing education emeritus, effective July 1, 2005.

### Faculty Chairs

A gift of \$2,000,000 from Joe R. Engle to establish a chair in homiletics in the name and memory of his parents, **Perry and Georgia Engle**, was accepted.

A gift of \$1,226,000 from **John and Ethel Leinhardt** to establish a teaching position in the area of Speech Communication in Ministry was accepted, and the Board approved the creation of a chair in this field in their name when the corpus has grown to \$2,000,000.

A new chair to be designated the **Maxwell M. Upson Chair in Theology and Culture** was created from the Upson Endowment and assigned to Dr. Mark L. Taylor. The first Upson Chair is in Christianity and Society and is occupied by Dr. Richard K. Fenn.

A \$1,000,000 gift from **Mr. and Mrs. Rimmer de Vries** through the Barnabas Foundation and a promised gift of \$1,000,000 from the de Vrieses was accepted to establish the Rimmer and Ruth de Vries Chair in Reformed Theology and Public Life, with this chair assigned to Dr. Max L. Stackhouse (Christian Ethics). The Board further approved the recommendation that the Stephen Colwell Chair vacated by Stackhouse be assigned to Dr. Nancy J. Duff (Theological Ethics).

The **Richard J. Dearborn Chair of New Testament Theology** was assigned to Dr. Brian K. Blount. The Board established the chair in 1983 from a gift from the late Richard J. Dearborn, chief counsel for Texaco and president of the Texaco Development Corporation, an elder in both the Basking Ridge Presbyterian Church and the Central Presbyterian Church in Summit, New Jersey, and a PTS trustee emeritus.

PTS's Southern Society hosted its annual pork roast and crawfish boil in April. Seminary students along with faculty (including Dr. Torrance) members enjoyed the nice spring weather, good food, and each others company.



Photo: Steven Good

## Moonlight and Magnolias: PTS Students Host Barbecue and Crawfish Boil

The sweet smell of slow-roasting pork drifted across the quad from about 11:00 p.m. October 5 until noon October 6. It wasn't an all night cookout sponsored by one of the Princeton University eating clubs—it was the newly chartered Southern Society of Princeton Theological Seminary preparing for its fall barbecue.

About 80 students and faculty—and even President Torrance—from all parts of the nation ate smoked pork, drank sweet tea, and sampled southern side dishes—after, of course, some Southern Society members stayed up all evening keeping watch over 80 pounds of pork roasting on three smokers.

Garrett Bugg, a middler from Charlotte, North Carolina, and the Southern Society's president, said, "It was fun to stay up through the night with friends, although it was a little different to be chatting on the quad about 3:00 a.m. But, it was sure nice to have a little taste of home here in New Jersey."

The Southern Society had another campus gustatory event in the spring, this time a pork roast and crawfish boil with crawfish specially flown in from Louisiana, thanks to Will Shurley, student who calls Monroe, Louisiana, home. Dr. Torrance attended and learned to peel the heads from the crawfish, and all enjoyed dancing the Virginia Reel on the quad. The chefs boiled more than 30 pounds of crawfish, 10 pounds of shrimp, and 10 pounds of vegetables, smoked more than 105 pounds of pork shoulder on the smoker, and then pulled it for good eating.

As long as Shurley is around, the PTS community can look forward to more Southern delicacies!



# on&off Campus

## The Human Face of Iraq

"Never believe war is an answer for anything in the world."

These were the words of Sr. Olga Yaqob, an Iraqi nun, who was the keynote speaker at PTS's third teach-in on Iraq, held in the fall.

"I don't think there is anything worse than war because it kills everything," said Yaqob. "It kills your hope, it kills the meaning of your life, it kills your dreams. It kills everything."

Yaqob, a peace activist from the Assyrian Catholic Church and founder of the church's first religious community for women in 700 years, recounted her experiences of living through Iraq's 1980 to 1988 war with Iran, the 1990 to 1991 Persian Gulf War and the ensuing 12 years of sanctions; and the current war in Iraq.

"We wandered in the desert for three months during the first Gulf War," said Yaqob. "We buried a lot of people in the desert. Then there were 12 years of embargo. I studied by candlelight because we couldn't rebuild [the infrastructure] after the first Gulf War.

There was nothing left to destroy."

Prior to 2002, when Yaqob's bishop in Iraq sent her to study spirituality and pastoral ministry at Boston College, Yaqob lived among Baghdad's poor—both Christian and Muslim—and worked in the now infamous Abu Ghraib prison, where she visited and prayed with prisoners. Now, after completing her studies, Yaqob lives in Iraq again and described a radical change in the way Christians and Muslims coexist there.

Before the current war "we lived in peace with our Muslim neighbors. We respected their Ramadan and they respected our Easter," said Yaqob. "The war has created false divisions. Christians are persecuted. Prisoners in Abu

Ghraib loved Jesus Christ before the war. Now they hate him. They see America as a Christian nation that is at war with their faith."

PTS Professor George Hunsinger, one of the organizers of the teach-in, said, "Sr. Olga Yaqob speaks with a quiet passion about the suffering of her people from the ravages of war. I wish every Christian congregation in America could hear her. Her voice is the voice of anguish tempered by the presence of love."

Yaqob closed by expressing her wish that future generations will be free from war and its effects.

"I don't want our kids to pay the price of fear and hatred they didn't create."

Photo: Steven Good



Sr. Olga Yaqob

Photo: Steven Good



PTS professor Mark Taylor

Photo: Steven Good



George Hunsinger

## Ministering to Those Who Minister: The Building Bridges Project

PTS's Bridges Project has identified five life-giving pastoral practices for thriving in youth ministry. These include a robust devotional life, sabbath-keeping, relational ministry with young people, equipping the ministry team, and nurturing relationships with vocational colleagues. Lilly Endowment Inc. encouraged the Institute for Youth Ministry to submit a follow-up grant proposal, which was subsequently funded and is known as the Building Bridges Project. Building Bridges is designed to support and provide programming for 18 ordained pastors who are passionate about ministry with youth and young adults. These pastors (representing six denominations) serve churches across the U.S. Most are three-to-six years past seminary graduation.

The Building Bridges pastors will gather together three times over two years to pray, learn, and play together. The first gathering for pastors and spouses took place in January 2005 in Princeton. The Building Bridges Project is also designed to visit the congregations these pastors serve, in order to learn more about congregational climates that encourage thriving youth and young adult ministries. The project will be completed in December 2006.

A highlight in the design of both projects is encouraging participant pastors to meet with clergy friends through providing grant assistance for such gatherings. The Bridges pastors from the first project have been writing proposals for "mini-grants" to help them create such gatherings. The Building Bridges pastors will have the same opportunity during 2006. Thus far the projects have helped to underwrite three gatherings, coincidentally all in the mountains!

Through underwriting these gatherings we are learning what works when clergy create the time and effort to get together for learning and support. It takes some time to unwind, so participants have suggested a minimum of four days. A balance between group time and individual reflection is key. Meeting on neutral territory frees participants from "hosting" responsibilities. All three groups contracted with a paid facilitator to provide a structure for the gatherings. Prayer, singing, Bible study, table fellowship, "uncensored" theological discussion, and just "hanging out" were on all the agendas.

And, as they say, the proof is in the pudding. Comments overheard from participants: "Being with these folks reminds me that I do not laugh enough." "Our time in the mountains was refreshing for the soul, renewing for the mind, and inspiring for the heart."

For more information on Bridges/Building Bridges or planning a clergy gathering, email [leslie.dobbs-allisopp@ptsem.edu](mailto:leslie.dobbs-allisopp@ptsem.edu).

Interested in purchasing CDs or audiocassette tapes of Seminary lectures, worship services, or other events? Listings are now included in the Seminary's searchable online catalog:

<http://library1.ptsem.edu/cgi-bin/Pwebrecon.cgi?DB=local&PAGE=First>.

Or for more information, go to [www.ptsem.edu](http://www.ptsem.edu); go to "Library" and then to "Library Catalog."

If you have questions or wish to order copies directly, contact Educational Media at 609-497-7900, or email [media@ptsem.edu](mailto:media@ptsem.edu).



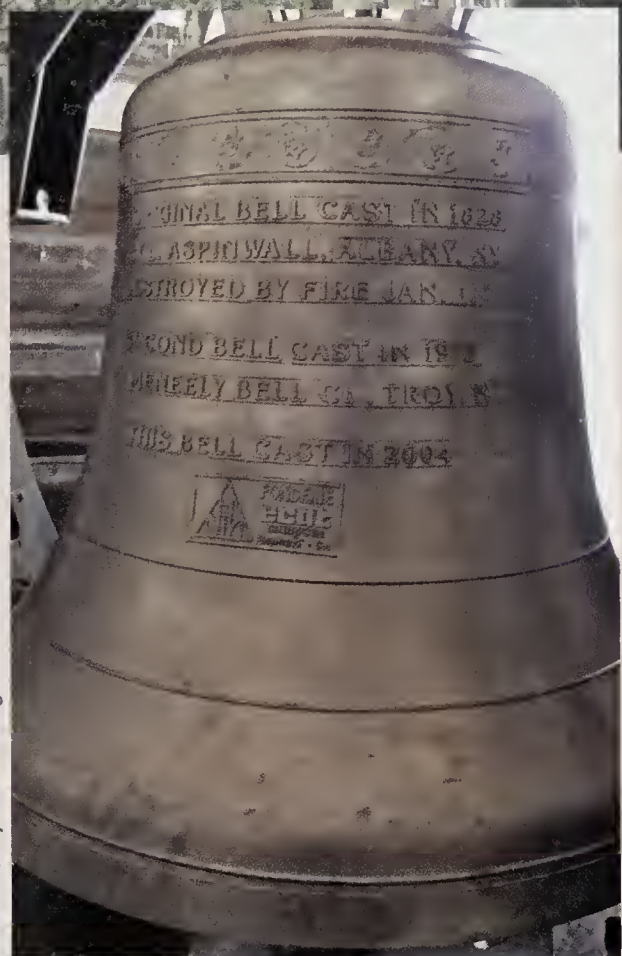


Photo: Becky White Newgren

The new bell that hangs in the cupola of Alexander Hall calls students to class.

## Bells Are Ringing

On March 11, a new bell atop Alexander Hall rang out to celebrate the inauguration of Iain R. Torrance as the Seminary's sixth president. The bronze bell, cast by Ecat Foundry in Mondovi, Italy, replaces the bell originally installed in the cupola of Alexander Hall in 1828, which was silenced several years ago by a crack. Generations of Princeton students followed the first bell's daily summons to class and to chapel, and now today's students can do so, too.

On the snowy morning of March 1, a four-and-a-half-story crane lifted the new bell, which weighs 660 pounds and is 24 inches tall, to its home in the 190-year-old Alexander cupola. It was installed along with four decorative wooden finials dating from 1815, also recently restored.

It's thanks in part to members of the Class of 1954 that PTS has a new bell. They contributed funds to help pay for the bell as part of their fifty-year reunion gift in 2004.

In a Princeton tradition, unidentified students secretly stole the bell's clapper in its second week of ringing, and returned it to a surprised and delighted President Torrance at graduation!

## Learning Gaelic in the Beauty of Scotland's Skye

If you are intrigued by learning Gaelic, tracing your Scottish roots, or immersing yourself in Celtic culture and history, and are entranced by the beautiful scenery of the Scottish Isles, plan a visit to Sabhal Mor Ostaig, Scotland's only Gaelic-language college. It is a unique learning center that brings together the arts, culture, language, and history of the Celts.

Founded in 1983 to bring back the teaching of the Gaelic language and culture at the university level, Sabhal Mor Ostaig ("big barn" in Gaelic) sits on the eastern shore of Sleat, a peninsula of the Isle of Skye in the Scottish Highlands. The site was a farmstead site built for animals 200 years ago. The college's mission is to revive what was once the indigenous language and culture of the Highlands.

Two ambassadors from the college—its director, Norman Gillies, and its development officer, Donnie Munro—visited Princeton Seminary while on a trip to New York this spring, stopping to greet their friend and Princeton's new president, Iain Torrance. As a Scot, Torrance knows of Sabhal Mor Ostaig and says that had he stayed at Aberdeen instead of coming to Princeton, he and his wife, Morag, would have gone there to take a basic Gaelic course. "I would have looked for ways to collaborate with this creative place and

its wonderful Celtic library collection," he said. "It is the most creative educational venture in Scotland in half a century to focus and preserve Gaelic culture. It is also a cen-



Photo: Becky White Newgren

Iain Torrance (center) welcomes his friends Donnie Munro (left) and Norman Gillies to the Princeton campus.

ter for migration studies, and a tribute to the power of language to reunite the two Gaelic communities of the Atlantic—Scotland and Ireland."

Torrance knew Munro when Munro was the lead singer with the internationally celebrated Scottish band Runrig. Born in Uig on Skye, Munro spent summers at his grandparents' croft and learned Gaelic, the language most islanders spoke in their homes, and the language of their songs. A member of Runrig from 1974 to 1997, Munro left the band to stand for the Scottish Parliament (unsuccessfully) and went on to join the staff at Sabhal Mor Ostaig, whose vision he shared. In 2002 he recorded a solo CD, *Gaelic Heart*, celebrating the traditional songs remembered from his boyhood in Skye.

With the growing interest in Celtic religion and culture internationally, Munro and Gillies hope Americans, particularly those with ties to Scotland and Ireland, will come to the college on Skye to use the library for research on Gaelic history and genealogy, to learn Gaelic, to study Celtic culture and music (summer courses are offered in English), and to be renewed by the beauty of the place.

They also hope to find some funding support. The college receives core funding from the government, but it needs more to fulfill its mission. "We want to make sure that Gaelic is more than peripheral in Scotland, and to develop this priceless part of our heritage," said Gillies.

For Munro's part, he says that it is "unnatural not to have a bilingual culture in Scotland. I want Gaelic to be completely natural for young Gaels, and I want to share the values of the Celtic tradition in open ways."

Sabhal Mor Ostaig offers modern lodging and dining facilities for individual visitors, small visiting groups, and conferences. For more information, go to [www.smo.uhi.ac.uk](http://www.smo.uhi.ac.uk).



# on&off Campus

## Diversifying the Ranks: The Class of 2007

What do a professional chef, a White House intern, a Texas Beef Council employee, and a Presbyterian Church (USA) youth advisory delegate have in common?

They are all junior members of the newest class of M.Div.s at Princeton Theological Seminary.

This year's incoming class—245 in all—included 166 new M.Div. and dual-degree students representing 27 denominations, 34 states, and 118 colleges and universities. But this class' diversity does not stop there. With more than 45% of this year's incoming class having been out of college three or more years, the seminary's newest M.Div.s and dual-degree students bring a vast array of life experiences with them.

Although she enjoyed her former occupation, Christi Owen, an incoming junior from Atlanta, Georgia, decided her work as a consultant in application and strategy management to the energy industry was no longer fulfilling.

"I knew there was a greater purpose for me," she said. "I chose Princeton because I loved the community and the academic environment here."

Other second-career students, like Patrick Johnson, an incoming middler from Hampton, Virginia, came to Princeton not looking to change vocations—he served as an associate pastor at Leesburg Baptist Church in Leesburg, Virginia—but to gain a deeper theological education.

"I came to Princeton Seminary because I wanted a classical theological education and a deep grounding that will help me address the entire church for my lifetime," said Johnson, "not just the questions of today. As a former associate pastor, I wanted a seminary with a deep commitment to the church and scholarship."

This year's M.Div.s have not just brought an array of career experiences, but also a spirit of service. One incoming student worked as a volunteer with Mother Teresa's AIDS orphanage in Ethiopia, while others have volunteered with Amnesty International, the Make-A-Wish Foundation, Young Life, Habitat for

Humanity, Toys for Tots, the American Red Cross, and Special Olympics.

"The entering students represent a cross section of the church and bring to the Princeton Seminary campus a wealth of experience and perspectives," said Jeffery V. O'Grady, dean of student affairs. "A diverse student body enriches the learning environment and enlivens the campus community. Ultimately, it is the church that will benefit from the broadened perspectives we gain from one another."

Here are more facts about the newest members of the Seminary's community:

- 21 international students
- 52 racial/ethnic minorities
- 17 Ph.D. students
- 47 Th.M. students
- 166 M.Div./dual-degree students
- 44% of new M.Div.s are women
- 57% of new M.Div.s are Presbyterian Church (USA)
- 37% of new M.Div.s are married
- 76% of new M.Div.s are under age 30
- 2% of new M.Div.s are over age 50

## Faculty Publications

Several PTS faculty have collaborated in the production of a major new resource in Old Testament studies: *Hebrew Inscriptions: Texts from the Biblical Period of the Monarchy, with Concordance* (Yale University Press, 2004). Authors are F.W. "Chip" Dobbs-Allsopp, Choon-Leong Seow, emeritus professor J.J.M. Roberts, and former professor Richard Whitaker.

Nancy Duff and Patrick Miller have

contributed to *The Ten Commandments: The Reciprocity of Faithfulness* by William Brown (Westminster John Knox Press, 2004).

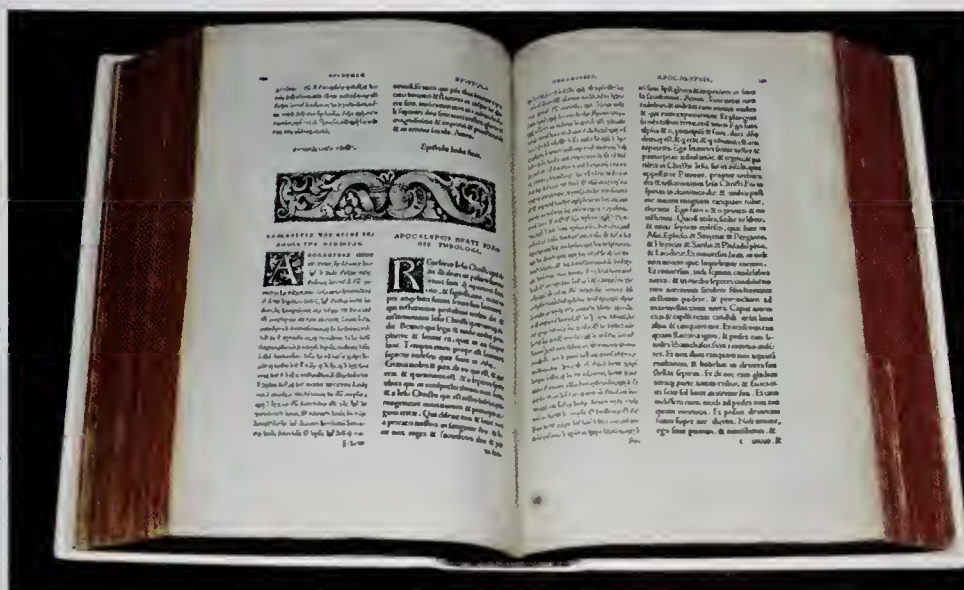
Scott H. Hendrix has published *Recultivating the Vineyard: The Reformation Agendas of Christianization* (Westminster John Knox Press, 2004).

Essays by several PTS faculty are featured in a new book edited by Roger E. Van Harn, *Exploring and Proclaiming the Apostles' Creed*, just published by Eerdmans. James F. Kay wrote

"He Descended into Hell," George Hunsinger "The Third Day He Arose Again from the Dead," and Daniel L. Migliore "From There He Will Come to Judge the Living and the Dead."

Cleophus LaRue has contributed to *What's the Matter with Preaching Today?* by Michael Graves (Westminster John Knox Press, 2004).

Sang Hyun Lee has edited *The Princeton Companion to Jonathan Edwards* (Princeton University Press, 2005).



Special Collections in Luce Library mounted a fall exhibit titled "The Transmission of the Greek Text of the Bible: An Exhibition of Greek Bible Texts from the Fourth Century through the Twentieth Century." Pictured left is the first printed New Testament, printed by Desiderius Erasmus in 1516, which he established from a half-dozen manuscripts dating from the later Middle Ages. This item was part of the exhibit.



# on&off Campus

## PTS Hosts Marilyn Chandler McEntyre as Stone Lecturer

Princeton Seminary hosted Dr. Marilyn Chandler McEntyre on campus October 4 through 7 as this year's Stone Lecturer. McEntyre, professor of English at Westmont College in Santa Barbara, California, gave a series of lectures titled "Caring for the Word: What It Means to Be Stewards of Language."

"The sheer availability of words, written, spoken, and sung, is historically unprecedented," said McEntyre. "Words are a gift, and our stewardship of these words is a heavy responsibility."

McEntyre, who has taught for nearly 20 years, expressed frustration at the way her students' ability to communicate effectively has been worn away in the last 10 years by an onslaught of empty idiom.

"There are many bright and capable students who come in with depleted vocabularies. They're media-saturated and disillusioned by spin. They, unfortunately, have a diminished ability to think and articulate clearly," said McEntyre.

McEntyre maneuvered through her overarching theme of being stewards



Photo: Joshua Sutherland

Marilyn Chandler McEntyre

of language by introducing individual lectures that covered respecting text, telling stories, revisiting the role of poetry and prayer, warning against the "spin" generated in media, and examining interpretation.

"I think the Department of Practical Theology nominated Marilyn Chandler McEntyre as the Stone Lecturer for 2004 because her work embodies the spirit of interdisciplinarity," said James F. Kay, PTS professor of homiletics and liturgics. "Her care over words is a salutary reminder to

would-be theologians and preachers that what we say, and how we say it, matters in the proclamation of the gospel.

"The consistently large attendance at her lectures also points to the pertinence of interdisciplinary approaches for the practice of ministry," said Kay.

McEntyre left PTS with the hope that students will eventually take clear, truthful language into the pulpit.

"There is a barrage of language today, and adults have very few venues in which they can have good, deep conversations and reflect on those conversations," McEntyre said. "The church is one of those venues where people are able to have those conversations and reflect. I would hope that people going into pulpits realize that the Word of God is at the center [of such conversations]."

Dan Pioske, an M.Div. junior from LeSueur, Minnesota, commented on McEntyre's ability to connect with her audience.

"Her lecture displayed her pronounced pedagogical awareness," said Pioske. "Her warmth, humility, and acute knowledge of the topic combined to illustrate that she is first and foremost a wonderful teacher."

## Faith of a Soldier

Major John Kiser was invited to preach to the Seminary community in Miller Chapel on Veterans Day last November. Kiser's visit to the campus was his first since his graduation in 1998.

"I do not see myself as an advocate of war, but as a missionary of God to the soldiers who fight the war," he told PTS students, acknowledging that some in the congregation were pacifists. A former infantryman, Kiser believes chaplains can be not only pastoral leaders, but also ethical voices to the troops and their families. "Chaplains search for peace, it's just that they search for it, paradoxically, in the midst of war," he said.

"The chaplain's only weapon is the written Word of God," he explained, and pointed out that that Word contained the story of the miraculous healing of a centurion's daughter. "Here we see a high-ranking military officer whose faith is evident for all to see. The soldier recognizes that the power of Jesus is greater than earthly military power."

Kiser served in West Germany during the Cold War ("I helped break down the

Berlin Wall"), went to Latin America during the drug wars, helped liberate Kuwait, participated in the peace-keeping mission in Bosnia, and spent time with troops in Iraq (see story on page 25). "I have been blessed to see the world through many other people's eyes," he said.

President Iain Torrance, himself a military chaplain during his ministry in England and Scotland, reminded the congregation in introducing Kiser that the military chaplaincy has a long history. "The Westminster divines realized that people serving in the army and the navy did not have ministers, and they began to take account of the fact that those in such positions of risk had spiritual needs, and that the church had a duty to them."

And if Kiser's duty takes him into war, he will not hesitate to wear combat boots caked with blood and mud into the pulpit to preach the word of God's peace.



Photo: Joshua Sutherland

John Kiser, left, with his daughter, who is happy to have him home from Iraq, and President Torrance.



# on&off Campus



PTS New Testament professor Jim Charlesworth, twelfth from left, was one of the speakers at the United Nations conference on anti-Semitism. Kofi Annan, secretary-general of the U.N., is pictured ninth from the left. Below is the U.N. conference in session.

## PTS Professor Addresses U.N. Conference on Anti-Semitism

PTS's George L. Collord Professor of New Testament and Literature James Charlesworth addressed the United Nations conference on anti-Semitism last summer. His talk, titled "Perspectives on Anti-Semitism Today," focused on four points: hatred as anti-Semitism, the origin of anti-Semitism, anti-Semitism as the greatest Christian heresy, and Jews' love of neighbors.

Charlesworth said hatred of Jews foreshadows the end of humanity since humans' development of morals has lagged behind that of humans' development of ways to annihilate others.

Much of this hate, Charlesworth said, is due to an "inaccurate translation of the New Testament Greek. In many translations of the original Greek text into modern languages, including English, French, German, and Spanish, the 'Jews' are often portrayed as 'Christ-killers.'"

Such a portrayal leads to Christian heresy.

"Jesus was a devout Jew," said Charlesworth. "Almost all the documents in the New Testament were composed by Jews. The major creeds of the church presuppose a Jewish understanding of God, and the concept of resurrection was created and developed by Jews before the birth of Jesus, who after his crucifixion was proclaimed by Jews as the Messiah who was raised by God."

Charlesworth described the emphasis Jews put on love of neighbor as commanded in Leviticus 19:18.

"[Jesus] put an inordinate stress on the concept of love," said Charlesworth. "His teaching on love especially influenced the two great theologians in the New Testament: Paul, who elevated 'love' above 'faith,' and the Fourth Evangelist, who reported that Jesus' new commandment was about loving others."

Charlesworth joined other speakers such as Nobel Peace Prize recipient Eli Weisel, a Holocaust survivor; Anti-Defamation League director Abraham Foxman; Mark Weitzman, director of the Task Force Against Hate at the Simon Wiesenthal Center; The Friends of Israel executive director William E. Sutter; and Imam Abdul Faisal Rauf, the president of the American Sufi Muslim Association.



## Lecture Honors Toyohiko Kagawa

Dr. Kosuke Koyama, the John D. Rockefeller Jr. Professor Emeritus of Ecumenical Studies at Union Theological Seminary in New York City, presented the Seminary's 2004 Toyohiko Kagawa Lecture, titled "Go and Do Likewise."

The Toyohiko Kagawa Lectureship, established in 1999 by Dr. Y. Carl Furuya, an alumnus in the Class of 1959 and the John A. Mackay Professor of World Christianity from 1998 to 1999, honors and perpetuates the memory of Kagawa, a PTS alumnus in the Class of 1915. His ministry centered on evangelism and social work in Japan.

"Theologically speaking, periphery is a dynamic concept. Christ has gone to the utter periphery and in the periphery has established his centrality," said Koyama. "When I speak of Kagawa's theology in the periphery, I speak of him being surrounded by so great a cloud of witnesses caught in the socio-economic periphery of their own time."

As Koyama noted, Kagawa was deeply involved with Japan's desperately poor in the Kobe area. Kagawa's work included initiating the creation of the Japan Farmer's Union, opening the Farmer's Gospel School, and beginning a mission to lepers.

"[Kagawa] was convinced that the uplifting of humanity, that is, salvation, can take place within this history here and now, no matter how broken human history is," said Koyama. "That gave passion to his work because the periphery becomes a locus of wisdom, for wisdom is nurtured in the uplifting of humanity. It is the presence of the least of these that personifies the periphery."

According to Koyama, Kagawa viewed his work with the poor as stemming from his Christian call to value life as one values God.

"For Kagawa, the substance of the Christian faith is to become a living part of the truth of Jesus' saying, 'I am the resurrection and the life,'" said Koyama. "It is not about the knowledge of life, but to be alive truly in the life itself. Hence, for Kagawa, life is God and God is life. God and life become interchangeable."



# Family Reunion

## Reformed Churches Gather in Ghana

by Allison Salerno Trevor

Last summer, five members of the Princeton Theological Seminary community joined more than 1,000 other Christians from around the world gathered in Accra, Ghana, to share their faith in Christ. For the Princetonians, the experience was transformative in ways they didn't expect.

One American seminarian experienced culture shock, even though he had lived off the coast of Africa for several years. Another American student realized that the oft-cited U.S. dichotomy between liberal and conservative simply doesn't exist for African Christians. A PTS student who is a minister in Angola came away with the sense that his work will only have meaning if he can help transform some of the political and social inequities in Africa. And PTS's new academic dean, who has traveled worldwide, was captivated by the dynamism of the cultural and religious life in Ghana.

The occasion was the 24th General Council of the World Alliance of Reformed Churches (WARC), an international network of Reformed communions, including the Presbyterian Church (USA). The general council, which meets every seven or eight years, ran from July 20 to August 12, 2004. The gathered Christians (1,000 delegates plus numerous visitors) came from more than 200 Congregational, Presbyterian, Reformed, and United churches in more than 100 countries.

"What this enabled us all to do was to see our own cultures through another's eyes," said Corey Widmer, a 2005 M.Div. graduate. "It caused a lot of friction at times, because we were confronted with things we took for granted."

Widmer, from Signal Mountain, Tennessee, attended the council along with fellow PTS students David Watermulder, Coutinho Moma, and Nena Amogu and professor Darrell Guder. Guder is professor of missional and ecumenical theology and the Seminary's new academic dean.

Countless Princeton Seminary alumni/ae were among the participants, including Setri Nyomi, WARC's general secretary, and Eriberto Soto, a pastor from Florida who grew up in Brazil, and was moved by the seamless wedding of evangelism and social justice that he found in the Ghanaian Presbyterian churches.

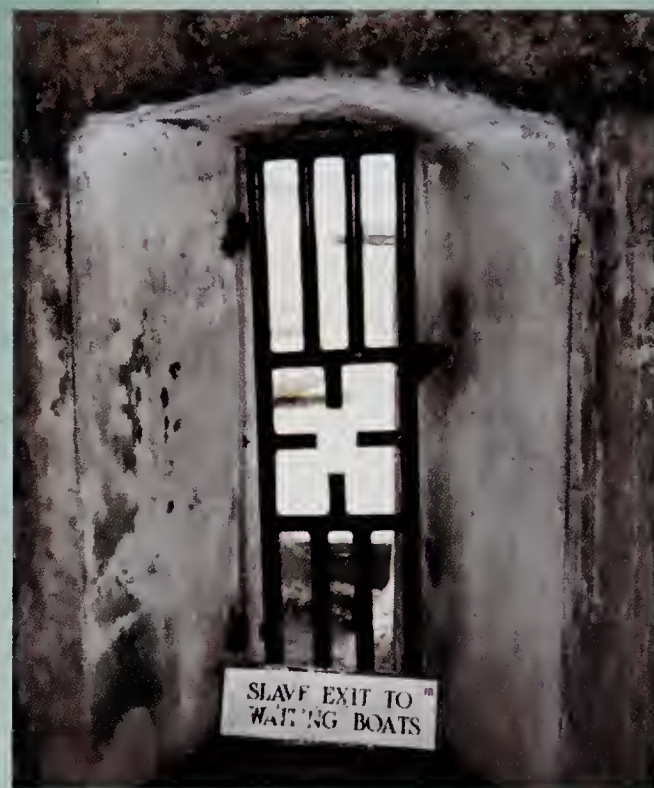
Sessions were held at the University of Ghana at Accra, but included visits to two sites of former "slave castles" on the Ghanaian coast—at Elmina and Cape Coast. In the dungeons of these castles, slave traders held Africans until ships arrived to take them to Europe and America, where they were sold into slavery. Moma, an Angolan earning his master's degree in theology at Princeton, called that visit "one of the deepest events in my life."

"We were there as descendents of our forefathers, our foreparents—slave traders, slave owners, even those who were slaves themselves," said Moma. "The impact of the dungeon was somehow deep in different ways for all of us. Some people were remorseful, some thought of what their ancestors suffered. Some cried."

The theme of the two-week WARC council was "That All May Have Life in Fullness," based on chapter ten of the Gospel of John. Participants discussed the threats and challenges to life in the twenty-first century, while seeking God's will for the human community's response. Moma called it "a special occasion because of the way we addressed openly" the political and economic imbalances between the West and the rest of the world. "We have never had discussions in the U.S. in such an open way," he said.

A minister in the Evangelical Congregational Church in Angola, Moma has been a member of WARC's Executive Committee,

All photos by Corey Widmer



The doorway through which slaves were sent on their descent to the slave ships.



The opening worship service of the Global Institute of Theology (GIT) at Trinity Theological Seminary.



El Mina Slave Castle: The Portuguese and Dutch held slaves here before exportation. Within the castle there is a Dutch Reformed chapel where people worshiped directly above the female slave dungeons.





Left to right: Corey Widmer, David Watermulder, and Judy and Darrell Guder

## *The World Alliance of Reformed Churches represents*

**75 million Reformed Christians**

**in 107 countries**

**and 218 member  
churches/communions  
(Congregational, Presbyterian,  
Reformed, and United) with  
roots in the 16th-century  
Reformation led by John Calvin,  
John Knox, and others.**



Three Kenyan women in their traditional dress at the closing GIT banquet

as well as a regional leader in his own denomination. When he leaves PTS, he expects to return to Angola as a teacher to prepare and train leaders and to involve the church in a social ministry that “empowers

people to free themselves from poverty and all its consequences.”

The conference left him with many questions.

“I found we have a challenge,” he said. “Our work will only be meaningful if we allow ourselves to transform the current trends of life.”

Most startling to Moma was learning at the council that globally 24,000 people a day die from poverty, malnutrition, and preventable diseases, and that the income of one percent of the world’s richest people equals the income of the poorest 57 percent. He also was scandalized by the threat that humans in the industrialized world pose to the earth itself, putting at risk life on the planet as the drive for profit by transnational corporations increasingly damages the environment. In 1989, he learned, one species of non-human life disappeared each day, while incredibly, 11 years later in 2000, that figure had increased to one species every hour.

“How do we dedicate ourselves to contributing to changing that,” he asked. “This left me with huge and serious questions.”

Widmer traveled to Ghana with David Watermulder, now a third-year student from northern California. They were selected to be students at the Global Institute of Theology, a program that ran parallel to the WARC meeting. They lived at Trinity Theological Seminary in Accra for a three-week residential seminar devoted to “exploring new frontiers in mission.”

Joining them were about 70 theology students and new pastors from all over the world, including Jamaica, Cameroon, Holland, Germany, Canada, Indonesia, and Ghana itself.

Widmer called it “a crucible for self-criticism.”

By way of example, he explained that Africa “is a very communal culture. The whole understanding we have in the Western world is that we as individuals have inalienable rights, and that our most basic identity is as individuals with great value. That idea means nothing in African culture. There the individual receives identity from the community he or she lives in. That difference was very difficult for us Westerners to understand.”

Those differences played out during the Global Institute. “We [Westerners] said and

did things that were offensive,” Widmer said. “For example, the way we interacted in the classroom. We were forthright in our opinions. Even if we didn’t know the others in the class, we would be very outspoken.”

“Africans believe you don’t have the right to say those strong opinions until you have established deep trust. For the first two weeks in Ghana, most Westerners realized that we failed to respect those unspoken rules that were culturally in place, rules that we didn’t recognize because we have a more individual framework. That made it very difficult at times, but it also made the experience really enriching. We were able to recognize things that we have taken for granted.”

As a North American, Widmer says he is accustomed to the “liberal versus conservative” paradigm among Christians in the American church. In Ghana, he learned that worldwide those categories do not exist. “African Christians hold beliefs that both liberal and conservative camps in the United States have staked out for themselves,” he explained.

“I was able to see sides of the Christian gospel message that I don’t see in our own North American culture. For example, the African Christians I met care passionately about justice for the poor, which is typically a liberal issue here. But they also care passionately about evangelism and converting people to faith in Jesus Christ, which we associate with conservative Christianity.

“It’s really moving to see the Holy Spirit at work in these cultures revealing what it means to African Christians for Christ to be their Lord,” Widmer said. “It makes me realize that I want to be a more global and creative Christian.”

Watermulder grew up in the San Francisco Bay area, and called experiencing life among Ghanaian Christians a real learning experience. “I learned that people in other places have their own Christian views,” he said. “They are both wholly Christian and wholly African. That was really interesting to see. Some elements of African Christianity would not fly in the United States. It would be hard to imagine drumming in my congregation in California. But if you told an African church that they had to have an organ and choir robes to praise God, that wouldn’t be OK either.”



Watermulder's participation in the Global Institute of Theology was just one part of a summer spent in Ghana. He did a summer internship as a youth pastor at Grace Baptist Church in Kumasi, the nation's second largest city. He had spent two years in the Cape Verde Islands with the Peace Corps after college. Even so, Ghana was still "a culture shock," he said. "People live in tin shacks, no one has a car, they ride bicycles everywhere. We learn a little about Africa in our seminary courses, but usually what we hear about is the booming growth there, and how the continent is more Christian than North America. I went there with this in my mind, and I wasn't prepared for the poverty, the differences in daily life and in lifestyle."

He was also able to experience firsthand what he learned about in his seminary courses. "On Sunday mornings, the streets are teeming with people going to church," he remembered. "There are churches everywhere."

The dynamic Christian community in Ghana reflects a worldwide shift, explained Widmer. A hundred years ago, he said, 70 percent of Christians in the world lived in the West. Now, 70 percent live in what is called the South. "And the heart of this new demographic phenomenon is Africa," said Widmer. In fact, two-thirds of WARC's membership comes from Asia, Africa, and Central and South America.

Darrell Guder's role at WARC was behind the scenes. He oversaw all the translation, printing, and simultaneous interpretation necessary at a meeting with delegates from many nations speaking many lan-

guages, a role he has played at WARC's general councils since 1980. "I didn't sit very much," he said, laughingly.

"Once the meeting begins, it generates its own business"—to the tune of hundreds of pages of section reports, speeches, and addresses that need to be translated into German, Spanish, English, and French. Supervising a staff of 30 interpreters and translators, as well as six editors, itself "translated" into a "12-hour-a-day job," said Guder.

One of those Guder supervised was PTS alum Eriberto Soto, who was invited to the council as an interpreter for the Spanish- and Portuguese-speaking delegates who came from Guatemala, Costa Rica, Brazil, Venezuela, Argentina, and Bolivia. When he was not translating or interpreting, Soto visited and preached in two churches in Ashanti Presbytery, with 200 churches the largest presbytery in the country. Ghana is a former British colony and today, of its population of 20 million people, 65 percent are Christian. Of the Christian denominations in Ghana, the Presbyterians are the largest, including the Presbyterian Church of Ghana and the Evangelical Presbyterian Church, Ghana. As a result, according to Soto, Presbyterians have a very strong influence in the country, having built many schools, hospitals, and clinics for the poorest segments of society.

Soto observed five characteristics of Ghanaian churches while he was in Accra: their enthusiasm for worship and witness ("There is a contagious vitality in their faith, expressed in singing, dancing, giving testimonies, offering their tithes"), their holistic

vision of mission ("There are no false dichotomies between evangelism and compassion and justice"), the prominence of lay ministries ("Discipleship training is a great priority"), the role of young people ("Many Ghanaians in their twenties are in seminary and committed to lives of Christian service"), and their commitment to praying ("Prayer meetings during the week in churches and homes are a high priority").

Soto experienced the Ghanaian "praying church" in a personal way. While he was at the WARC meeting his mother was undergoing surgery for a brain tumor. One of the young people in a church where Soto was preaching "promised that that same evening he with some other Christians would be praying for most of the night for my loved ones back in the United States."

Guder's career has taken him to South Africa and East Africa, but this was his first time in West Africa. He found it fascinating. "The hospitality was wonderful, the worship electric, as was the street life with all its vendors. The traffic was mind-boggling, and the obvious poverty in some neighborhoods was very sobering, especially when you live in Princeton. It was an intense experience."

At the Accra council, General Secretary Nyomi emphasized the need for WARC and its member churches to continue to develop relations with other ecumenical organizations like the World Council of Churches, the Reformed Ecumenical Council, the Lutheran World Federation, and the Orthodox churches. Nyomi, who is a friend of Princeton Seminary president Iain Torrance, was in Princeton in March for Torrance's inauguration, where he participated in a panel on interpreting scripture with Christian, Jewish, and Muslim scholars. WARC, whose newly elected president Clifton Kirkpatrick is the stated clerk of the Presbyterian Church (USA)'s General Assembly, will be at the forefront of such dialogue, believing that all the world's religions can and must contribute to lessening the threats to all creatures and increasing the dignity and value of life. ■

*Allison Salerno Trevor is a freelance writer living in Highland Park, New Jersey.*

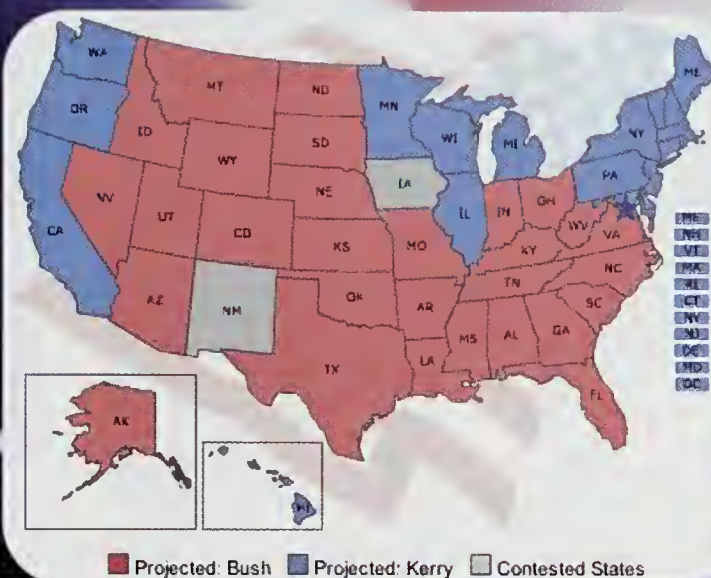


Young Ghanians gambling in the marketplace



Two local women enjoy watching David Watermulder hold one of their babies.





Matthew Gaventa

## Reflections in Red and Blue

by Matthew Gaventa

In my election hangover I spent two days crawling back to my old hideouts, desperately looking for consolation from my favorite liberals and comedians. Overwhelmingly, more loudly than anything else, I heard proclaimed the death of the Enlightenment, the death of reason. Evangelism, I was told, was behind this recent trauma. Christians were to blame, Christians who think that all liberals are latte-drinking, Huffington-reading, America-hating, (well, you know the rest of the line from here). A friend suggested that "we should have let the South secede when we had the chance."

But I don't know who the "we" is. See, I'm a liberal, but I'm also a Christian. I voted for Kerry, and I voted with my brain, my heart, and, yes, my moral values.

I have been a Christian in blue states. I have been a liberal in red states. I do not provisionally exclude my faith when I vote democratic; rather, I embrace it. My moral values abhor photographs of my fellow citizens standing over tortured piles of Iraqi bodies. My moral values abhor identifying myself with a country that commits international acts of murder on a mind-boggling scale to further its policies of economic hegemony. My moral values support a woman's right to choose, everybody's right to love, and the scientific imperative to understand the universe we are fortunate enough to inhabit. My moral values have overdosed on CNN and, lately, cannot bear to look.

I strictly support the separation of church and state, as much as possible to protect each from the imperfections of the other. But this does not mean that I separate my faith from the electoral process; nothing could be more integral to my citizen duty than the God I believe in. I refuse to be hated for my faith by a bitter, disheartened left, and yet in the past months I have heard people whose political views I very much respect refer to themselves as "anti-Christian" out of what, I think, is misunderstanding borne of reductionism. Not all Christians are Evangelicals. Not all Evangelicals are Republicans. Not all Liberals are Latte-Drinkers. I don't like coffee at all; I live in the Midwest; I think whatever voices George hears in his head are his own problems, not Jesus giving him directions.

We are clearly not one America. Nostalgia for the so-called national unity that followed September 11 seems to me misguided, and a misremembering of what was already a divisive and difficult time. Equally dangerous, however, is the idea that we are somehow two Americas, one blue, one red. I have read this too many times: one believes in the Enlightenment, the other in Mel Gibson; one thinks before choosing, the other chooses without thinking. These binaries fuel the fires of anger and escapism that, comforting as they may seem, are ultimately just as destructive as trying to pretend that we're all the same.

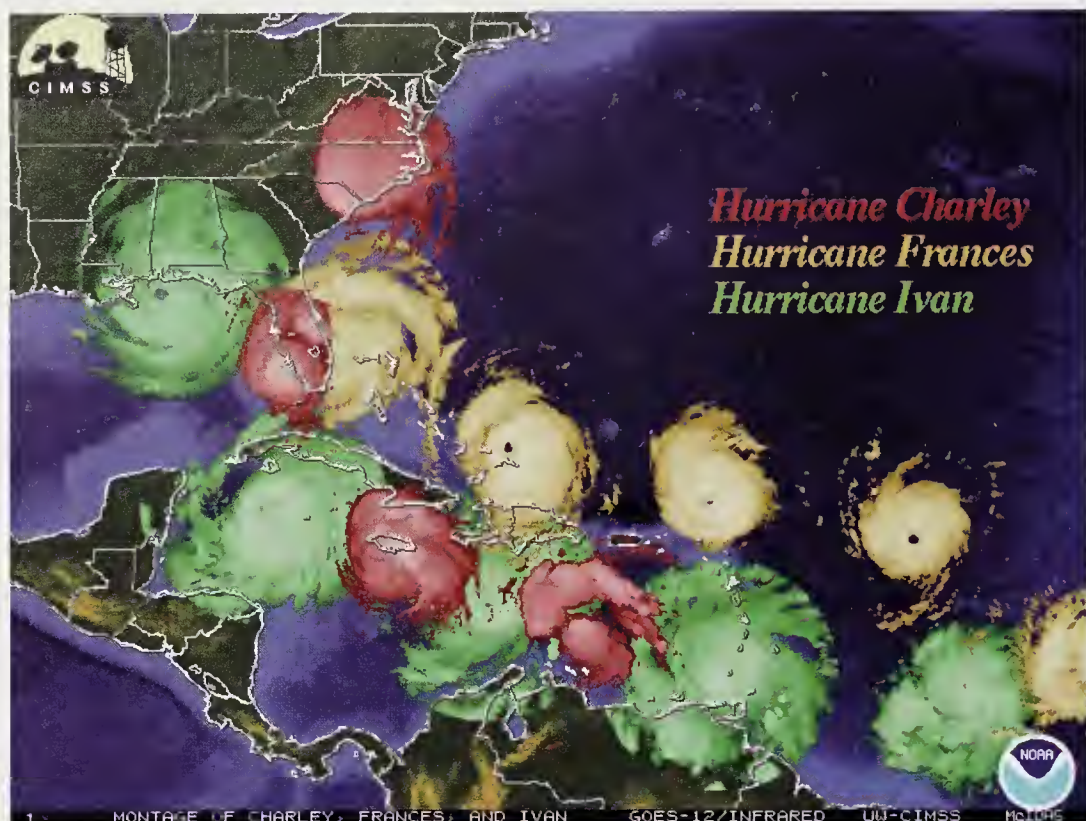
There are, in truth, millions of Americas. It is a frightening sort of loneliness to begin to think this thought, but it is valid nonethe-

less: none of us thinks exactly the same. None of us believes exactly the same. Evangelical Christians are not a large, mindless horde, something out of *Invasion of the Body Snatchers*, descended into our midst to steal our souls and eat our children. This makes just as little sense as painting all liberals with the same broad strokes we've read before. As a Protestant Democrat, I do not conform to most expectations about the demographics of the liberal left in America; yet, it is that very nonconformity that fuels my liberalism and my passionate defense of my own rights and duties as a citizen.

Being different doesn't mean I have to be alone. Recognizing my own identities allows me to find community, and communion, with as many fellow citizens as the horizon will hold, to the boundaries of this country and beyond them. It's messier this way. It's tough, because it demands that we resist easy answers and easy categories. But it is the prerequisite of a genuinely moral politics, and it must be our goal. I will be a Christian, I will be a Democrat, you can't make me choose. But please don't try, because I don't know if everybody else can resist that choice. ■

*Matthew Gaventa studies film in the University of Iowa's cinema and comparative literature Ph.D. program. Princeton Seminary claims him as one of its own since he was a former intern in the PTS Communications/Publications Office and is the son of Beverly and Bill Gaventa. Beverly is a professor in the Seminary's Department of Biblical Studies.*





Damage to The First Presbyterian Church of Punta Gorda (above) and The First Presbyterian Church of Port Charlotte, both hard-hit by the storms.



# A One-Two-Three Punch

PTS Alums Experience Florida's Hurricanes, and the Continuing Relief Effort, Firsthand

by Barbara A. Chaapel

Frances, Jeanne, and Charley are three names the people of southern and central Florida want to forget. And, as heat and water again begin to churn far off in the Atlantic, they fervently hope no new names will be chiseled into their hearts and lives in the coming months.

June marked the official beginning of the 2005 hurricane season, according to the National Weather Service, and Floridians, many of them Presbyterians, are still recovering from last year's trinity of devastating storms.

The first blast came from Charley, which on Friday, August 13 made a surprise right turn from the Gulf and cut a path of destruction right through the middle of Peace River Presbytery. Just the day before, executive presbyter Graham Hart (PTS Class of 1976) had had a conversation with Jim Kirk, a member of the PCUSA Disaster Assistance Team, about the possible effects of the storm. They sent a broadcast fax to all churches and waited.

Tim Stewart, pastor of Burnt Store Presbyterian Church in Punta Gorda, who was watching Doppler radar on TV, literally saw Charley make the turn. "He said, 'It's

coming here,'" recalls Hart, "and 20 minutes later he was huddled in a safe room of his house with several labs and retrievers that help the blind while the eye of the storm was breaking windows and pulling shingles off the roof above him."

Church members of the presbytery's 38 churches awoke on Sunday, August 15 to discover that First Church, Punta Gorda, had taken a direct hit. Charley lifted its roof off and deposited it in the sanctuary, which was a total loss. (The congregation has been worshipping in the fellowship hall of neighboring Burnt Store Church, and has decided to completely rebuild.) Members of Chapel by the Sea in Fort Myers Beach couldn't reach the church because of restricted access, and only four days later learned that the building had sustained serious wind and water damage; water and sand filled the sanctuary.

But on that post-hurricane sabbath, "worship services were held in every church but those two," says Hart, and First Church, Punta Gorda's, pastor "had prayer in the parking lot with several parishioners who showed up even though there was no sanctuary." Hart went with an interfaith group of clergy to Port Charlotte and Punta Gorda, the two worst-hit areas, and called every

pastor in the presbytery to find out how everyone had fared.

Now almost a year later, Hart recites with gratitude the offers of help that flooded into Peace River in the hurricane's wake from across the church and the nation, each a puzzle piece in reconstructing the lives of individuals and churches. There was the presbytery's Hurricane Charley Task Force, with 25 people present at its first meeting four days after the storm, who soon made contact with a point person from each congregation. There were hundreds of phone calls and emails from across the country. Forty lay Stephens Ministers from nearby churches volunteered to visit Presbyterians in the hardest-hit areas who did not have phone or electric service. "One such neighborly visit found an elderly woman in tears," says Hart. "She had no food in her house, and was profusely grateful when the volunteers took her to the nearest grocery store."

The task force quickly put up a web site to provide information, and, with a \$50,000 grant from Presbyterian Disaster Assistance (PDA), hired Larry Graham-Johnson, who had been through Hurricane Andrew in Tropical Florida Presbytery, as a rebuilding coordinator for a year. "FEMA and the Governor's office asked us to stay in the relief



effort for the long haul," Hart says. "The Red Cross and others are primed to help as first responders, but the church knows how to go the distance. When everyone finally packs up and leaves, we'll still be here."

Adept at organizing, the Presbyterians soon had work crews deployed to the eight churches in the presbytery that had sustained damage; an urgent priority was repairing a daycare center in one of the churches that serves 125 children. The center was reopened in less than a

week. Other task group members visited pastors whose homes had been damaged. "We knew it was important to care for the caregivers as they were trying to care for others,"

Hart says. "Venice Presbyterian Church hosted a breakfast for all the pastoral staff who had experienced personal loss, or significant loss in their congregation; 25 pastors and spouses attended."

In late August, PCUSA moderator Rick Ufford-Chase came to the presbytery to participate in relief efforts. And since last Thanksgiving, more than 500 Presbyterians from churches in Michigan, Alabama, New York, North Carolina, and Nebraska have traveled to Peace River to help.

One team came from the First Presbyterian Church in Pittsfield, New York, which had lost its sanctuary to a fire last year (see *inSpire* summer/fall 2004 "End Things"). "We know what you're going through," Hart remembers one Pittsfield member saying.

Word went out through One Great Hour of Sharing and the PDA that money was needed, and as usual, Presbyterians responded generously. "I was able to take a \$10,000 check to each of our seven most-affected churches," says Hart. "It thrilled me to be able to present the checks during

worship and say 'This is from Presbyterians across the country.'" The presbytery has received more than \$350,000 in donations.

But it is presence, Hart believes, that has been the most crucial in Peace River Presbytery's continuing recovery. "People being present with people; that's the gospel," he says.

A bit farther east in the Orlando area, 31 churches in Central Florida Presbytery also felt Charley's wrath, as well as sustaining

damage from Hurricanes Jeanne and Frances. Six congregations could not worship in their sanctuaries for months. As in Peace River, no church families lost members to the storms,

trouble when members of Westminster Church, Vero Beach, their daughter church, celebrated the burning of their own mortgage with a major gift to their mother church for hurricane relief. He knew they were coming out of trouble when First Church, Orlando, sent nursery supplies, sheet music, and funds to replace ruined cribs, and when the Board of Pensions Emergency Fund came through to help staff members restore homes.

"George Spaeth, a commissioned lay pastor at Conway Church, and Wesley Porto, pastor of New Hope—two congregations that share one space—found three trees in the church the day after Charley. On Monday they found friends with chainsaws from New Life Presbyterian, Fruitland Park, arriving to clear brush, and friends from South Lake Presbyterian in Clermont bringing lunch for 250 to feed the church's neigh-

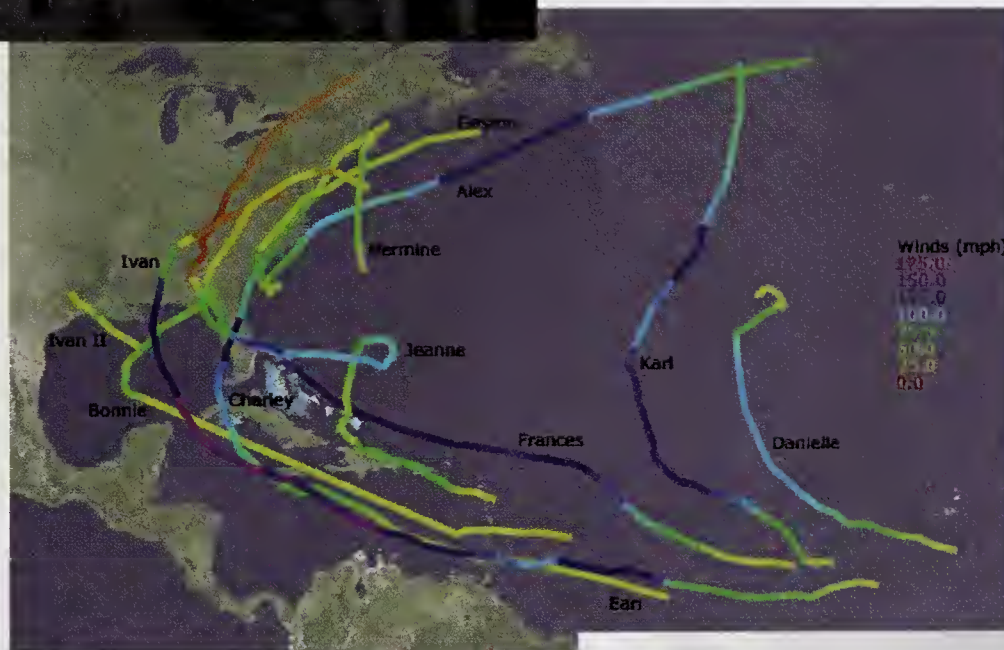
borhood hot meals after two days without power. PDA funds later paid to remove the trees so that repair work could begin.

"The Okeechobee Presbyterian Church Food Pantry, a major resource in a rural county with many farm labor families, was put out of business by the storms. Presbyterians from West Virginia and North and South Carolina provided and stocked a trailer to get them back in busi-

ness. Because the farm laborers could then work, they could try to salvage the crops heavily damaged by the storms so that other hungry families could eat."

McRight believes the

storms have been teachers. "We've learned how much we value each other," she says. "We learned a new appreciation for the community that is the Presbyterian Church (USA). We've learned patience, that recovery and rebuilding take much longer than any of us wants. And we've learned to live with



The tracks of Hurricanes Charley, Frances, and Jeanne seem merely like distant lines on a weather map until they intersect with a building like The First Presbyterian Church of Punta Gorda.



reports executive presbyter Paige McRight (PTS Class of 1971). And through the weeks and months of rebuilding, it is the stories she remembers.

"Tom Womack, pastor at First Presbyterian, Vero Beach, knew they were in trouble after Frances hit when a school of mullet passed him on the inland side as he waded across the church parking lot. He knew the congregation was coming out of



a vague but constant sense of disorientation because things don't look like they used to where we live. We've learned to be grateful to God, who is our refuge and strength. And One Great Hour of Sharing will never be a casual offering for us again."

William Anderson, PTS Class of 1984, pastors Palmdale Presbyterian Church in Melbourne, in the eastern part of McRight's presbytery. Charley had blown out by the time it reached Melbourne, but Jeanne and Frances did come calling. "We had to cancel services on Labor Day weekend because of Frances, and it did a bit of damage," Anderson said. "But on September 26 Jeanne really got us. Not only did we have to cancel services that Sunday, we've been meeting in other locations since then because of damage to the church." Jeanne pulled the flat roof of the building that served as nursery, library, narthex, gathering area, and offices right off, and left it hanging over the edge into the parking lot, daylight visible between the roof boards. The adjacent sanctuary was flooded, and the standing water seeped into the lower level. "We had one dry room on the whole property," Anderson recalls, "the choir room." In total, the church sustained more than \$400,000 in damages.

The congregation met first at a local elementary school and then, because tarps, moldy drywall, and mildewed carpet defined the foreseeable future, the session appointed a committee to decide what to do long-term. The nearest Presbyterian church was too far away, so they approached the rabbi of a new and nearby Messianic Jewish synagogue. "An elder and I went to visit," says Anderson, "and it was workable. But of course there was no cross, no font, no communion table. So we had to improvise. At least they had a place to store our hymnals so we didn't have to carry them back and forth. It seems like a small thing, but it was a great relief. Parking was tight, so we set up a shuttle bus. Christian education space was tight, too. Some classes met in the hallway sitting in folding chairs."

Palmdale's session has helped the Messianic congregation pay the utility bills, and the two congregations have learned what it is to be neighbors. "At our annual meeting and congregational dinner in January, there was no pork, ham, bacon,

or sausage in our covered dishes," Anderson says. "I don't understand Messianic Judaism at all if I'm honest, but I am deeply grateful for their gracious hospitality."

Before the offices relocated to a commercial office park, Anderson worked out of the trunk of his car for a few weeks ("It was Palmdale Presbyterian Church in exile," he laughs). But he admits it was very difficult.

"I'm a liturgical theologian, not a process person," he says. "And we haven't come close to making sense of all this theologically. We've tried to stress the nature of the church community, and our life together. After November 1, we could have gone back to two services on Sunday, but we decided to stick to one service so we could all be together in worship." The church has tried to keep its programs going, although that has meant an ever-growing list of venues, including fellow PCUSA congregations. "Our neighboring churches, both Presbyterian and others, have shown us a tremendous amount of graciousness," Anderson says.

He won't forget the toll Jeanne took on people. The oldest person in his church, a 103-year-old woman in an assisted-living facility, died when she was being moved out of the facility because of the storm. A session member suffered a stroke while planning hurricane relief around a fellow elder's dining room table. "People felt so overwhelmed at the loss to homes and churches," Anderson says. "Two of my elders wanted to resign until I talked with them and tried to lessen their load on session. Paige McRight was a huge support for me, and my colleagues checked in with me a lot. The storm passes in a couple of hours, but it takes months, even years, for people to get through it."

Bob Norris's church was 20 miles west of the eye of Frances. Norris, a 1979 PTS graduate, serves the Royal Poinciana Chapel in Palm Beach, an interdenominational congregation. Frances hit first, with no time to regroup before Jeanne barreled in. "We had no chance to clean up before everything was thrown around again," says Norris.

"Frances damaged the property and shut down electricity. We fixed that after being



Water floods Palmdale Presbyterian Church in Jeanne's wake

out of the sanctuary for three weeks. Then Jeanne came along and damaged the chapel with wind and water, including major water damage to our organ from water that came in under the belfry. Though because of the storm shutters, we

didn't have so much damage that we had to cancel worship."

"On an island, when there is a disaster you learn a lot about community," Norris says. "We had a respect for weather, and we learned to rely on and help each other. We helped evacuate the hospital and people in homes close-lying the water."

Norris speaks theologically about the storm. "God pruned the island, and we cleaned it up. Nothing hit us that can't be replanted, or pounded back into shape. God's people in tropical Florida are resilient. We came back into our church with gladness, telling the story, as if coming back from exile."

Norris's sermons in the weeks after the hurricanes considered texts like Jesus stilling the storm, and the Great Flood, as he emphasized for his people the pervasive and constant presence of God. "It was like we were baptized anew by the storms."

But he believes at the same time that the enormity of the loss is still unfathomable, these many months after Frances and Jeanne are no longer names on the front pages of the nation's newspapers. "Some promised help has not yet come; some homes covered with blue tarps will await roofs for many months. Some of the uninsured will not be able to rebuild. Very little of Florida has been unaffected."

But most of Florida is connected in ways stronger than before last August. That includes Presbyterians. "We're a connectional church to our core," says Hart. "The downside of that is that all of our theological and social differences pervade the system and have to be dealt with and argued out by everybody. But the upside is that in an emergency, we care, we cooperate, we connect. The people of Florida would not be where we are now were it not for a connectional church." ■





## outStanding in the field

### HEALING IN OPERATION IRAQI FREEDOM



Chaplain Kiser in front of the hospital tent in Iraq

by John W. Kiser

After completing a year of clinical pastoral education at Brooke Army Medical Center at Fort Sam Houston, Texas, I was assigned to the 28th Combat Support Hospital at Fort Bragg, North Carolina, in January 2003. Preparations for deployment to Kuwait were already in high gear when I arrived. Our hospital was to be one of the first to support U.S. soldiers in Iraq. We left for a yearlong deployment in March 2003, just a week before the war began.

Our 500-member hospital consisted of physicians with various specialties, nurses, medics, cooks, mechanics, and two CPE-trained hospital chaplains. I was one of these.

Our push into Iraq didn't take place all at once, as the hospital didn't have enough organic transportation assets to move in one jump. It took five two-day, back-and-forth convoys for the entire hospital to set up in the desert just southwest of Baghdad. Eventually the hospital split into two parts, one going into the Baghdad "Green Zone," and the other all the way up to Tikrit, Saddam Hussein's hometown.

I served primarily in Tikrit, where we treated not only seriously wounded and dying American soldiers, but also Marines, Allied soldiers, Iraqi enemy combatants, and civilians, some of whom were children. As the father of three children, the presence of sick or injured children made me feel deeply sad at first, but the smiles and tender hearts

of the children melted even the toughest souls in the hospital.

Ministry to the patients began as soon as they were driven or flown to the hospital. Whenever we heard the helicopters coming in, we headed to the emergency room. I made every effort to meet the patients as they were unloaded. I wanted to speak a word of encouragement, trying to help calm them down as the doctors, medics, and nurses began to make their head-to-toe examinations. My place was normally at the patient's head, trying to get their name, unit, and religious preference. I would always ask if I could pray for them and never remember being told "No."

Sometimes, with soldiers in extreme emotional or physical pain, I had to hold their heads, look into their eyes, and talk them through the procedures they were undergoing. During mass casualty incidents, I went from bed to bed, talking with each soldier, letting them know the status of their friends. This concern for friends was of utmost importance to them. Chaplains also ministered to those waiting outside for word of wounded friends.

There was an interesting dynamic when we had wounded soldiers and enemy combatants in the ER or on the wards, at the same time. Emotions ran high when American soldiers saw the Iraqis, sometimes from the same group who had attacked them.

Fear, then surprise, seemed to be the emotions the Iraqis experienced. They were initially afraid that we would torture them in the hospital, or give them second-rate medical care. One young teenage combatant even told us he was afraid because he was told the Americans would eat him. Then they were surprised that we cared for them

as we did for our own, and further surprised to meet an American Christian minister serving as an Army chaplain.

There were some Iraqi Christians in our hospital, including former deputy prime minister Tariq Aziz, but most were Muslims. Interfaith relations leapt from theory into human flesh when they said I could pray for their healing, their families, and their nation.

The most heart-wrenching moments came when a patient died, especially difficult when we noticed a wedding ring, or pictures of children in plastic waterproof pouches around their necks or arms. The hospital staff would pause for a moment of silence, then I would give a short prayer, asking for God's mercy for the patient and his or her family, and thanking God for the heroic efforts of the medical staff. Afterward, many of us would go off to a corner to shed a tear.

The hospital's demands tested my faith in new ways. The presence of the enemy combatants made me realize the importance of Jesus' call to love one's enemies. I spoke with many on the staff who wrestled with dealing with "the enemy." The willingness to open the door for more than physical healing was needed here, just as I had earlier experienced the need for healing in Balkan peace-keeping missions in Bosnia and Kosovo. Forgiveness, which often seems to go against human nature, is the key ingredient in reconciling relationships. If this did not always win over new friends in the present, at least seeds were sown for the future.

Now back home at Fort Bragg, North Carolina, with my own wife and children, I remember daily my experiences in that battlefield hospital. Those conversations with patients and staff talking about life and death issues will be uniquely present with me for a long time, as I hope to have been present through Christ with those to whom I ministered. ■

*John Kiser is a chaplain major with the 44th Medical Command (Airborne) in Fort Bragg, North Carolina. He is a 1998 graduate of Princeton Seminary.*





# The Heart of the Matter

Fashioning a Theological Community Inclusive of People with Disabilities

by Barbara A. Chaapel

- “I heard the woman say ‘There but for the grace of God go I’ as I sat in a puddle of milk on the floor of the grocery store in front of the celery.”
- “I’ve been in the candidacy process for 10 years and I still have to take four courses and pass ordination exams before I can even start looking for a call.”
- “I don’t want to tell them I have MS before they even meet me; people make assumptions that determine whether or not they want to try to establish a relationship.”
- “In sixth grade I was identified as a non-reader, and I always felt an inch away from being stupid.”
- “The only elevator in Speer Library was alarmed, and the alarm had to be turned off every time I used it. It was a big deal, so I just struggled up the stairs.”

These comments and many like them, woven through “Making Room at the Table,” PTS’s fall 2004 conference on theological education and people with disabilities, indicate the honesty, the pain, and the realism of the more than 50 people who attended. What they do not reveal is the hope, the humor, and the love for Christ’s ministry and the church that was palpable in the Cooper Conference Center that day in late October.

Students, faculty, staff, and alumni/ae from ten seminaries gathered to talk about issues that affect people with disabilities who want to become ministers, as they try to navigate their way through seminary, ordination, and finding a job. Most participants knew what they were talking about: they were themselves people with disabilities.

Kathy Black, professor of homiletics and liturgics at Claremont School of Theology and a United Methodist minister, gave the keynote speech via videotape on a large screen because of her own disability. “I was raised on a toxic waste dump in New Jersey,” she said. “Rather than growing peaches and apples, the land grew metal canisters of stored waste that seeped into the lake I swam in, making it into a toxic soup. It was named the worst toxic waste dump in the U.S.”

She contracted a dysfunction of her autonomic nervous system that resulted in what she calls “spells” when she cannot speak, open her eyes, move her muscles, or swallow. “My friends call it forced meditation,” she laughed. The spells come about twice a week, and flying and time changes exacerbate them, thus the video screen.

Called “a hidden disability,” Black’s condition was often unapparent to others. “I hid it, and tried to stay out of the public when the spells were coming on. I was embarrassed.” She never brought it up during her ordination trials and lived with it silently for more than 30 years.

During that time, she had a lot of time to think about what theology, the Bible, and God had to do with her life. What she discovered was that the first two were often part of the problem.

“The church tends to say we need to fix people with disabilities, as in ‘to bind up the brokenhearted.’ That’s what the church does well—to provide a space where the body can cure itself. We start prayer chains, send cards of concern, bring meals, provide transportation to hospitals.

“But binding up also means to tie down, as in to oppress and to limit. And

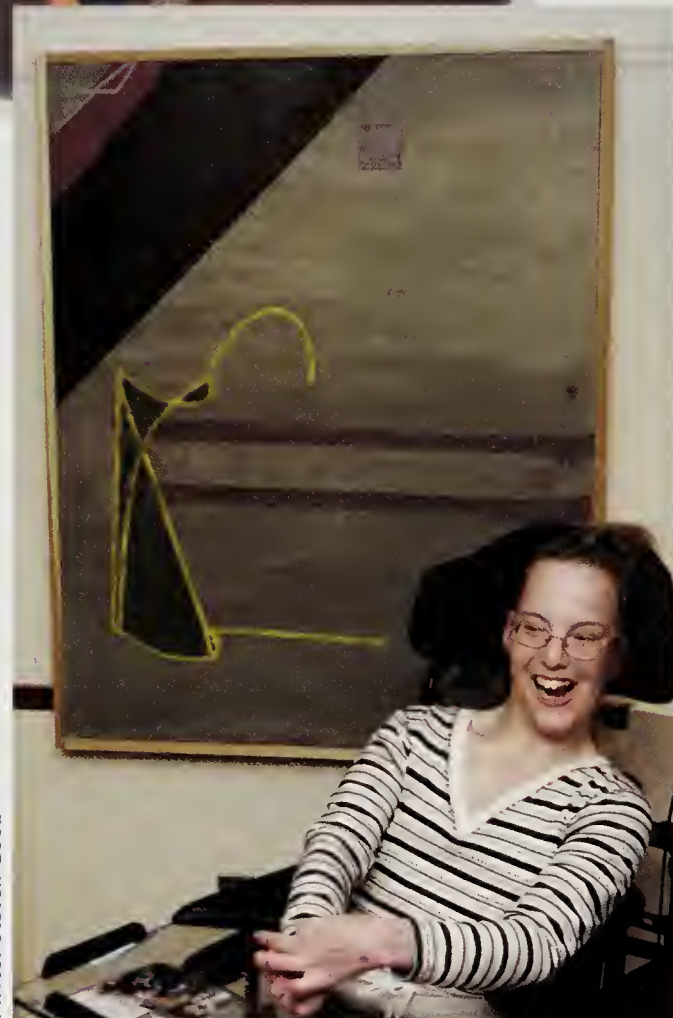


Photo: Steven Good

Annie from The Matheney School’s Arts Access Program is proud of her painting “Wisdom,” part of the art exhibit in Erdman Hall. Above are other paintings by Matheney School students.

the church does that, too. We ostracize people with disabilities. The purity codes in Leviticus make determinations about who is clean and who unclean, in order to keep the pure away from those who are impure. Historically, the church has singled out people who were deaf, mentally ill, or who have learning disabilities and excluded them from the ministry.”

Black critiqued the New Testament, too, citing its equation of faith with health (“Your faith has made you whole”) and sin as a cause of disability.

“We still have our own purity codes, our ugly codes, in church and seminary,” she challenged.

But Black added that the New Testament also speaks a positive word. “In Jesus’ day, illness was seen as a communal problem, not just a problem of the individual. When Jesus touched people who were impure, he freed them from isolation; he broke the purity codes that separated people from people.”



Freeing people from isolation seemed to be what the conference was about, too. Clearly by bringing together people with disabilities. But less obviously, by bringing together the “abled” whose institutions are isolated by not knowing how to fashion an inclusive educational community.

All agree that is an enormous task. Bill Gaventa, director of community and congregational support at the Boggs Center on Developmental Disabilities (and husband of PTS professor Beverly Gaventa), spoke on a panel on theological curriculum. “How do we infuse the curriculum with a new way of looking at people with disabilities?” he asked. He envisions seeing the enterprise as a crosscultural experience, “maybe sending the whole student body to visit a development center like Boggs, like we send students to a foreign mission field.”

Or systematically adding books on disability to seminary libraries, and paying more attention to the words of hymns and prayers in worship services that can unwittingly exclude, like “I once was lost, but now am found, was blind, but now I see.”

Or developing modules about disability in every course, not just typically the courses on pastoral care. “Why not teach about what

vocation means for a person with disability in a course on the theology of vocation,” Gaventa proposed. “We need to weave issues of disability through the life of a seminary.”

Jennifer Lord, a PTS graduate who taught at Lancaster Theological Seminary and now at Columbia, said that seminaries often have “an active process of disregard” for students with disabilities. “I hope we will not hide behind flat budgets to prevent the changes that need to happen. We need faculty who can expand their pedagogical skills to include the different ways people learn, just as they learned to work with ecumenical diversity.”

Such a curriculum would thrill Warren McNeill, a 46-year-old Presbyterian elder who left a business career to follow God’s call and has been a ministerial candidate for 10 years and counting. McNeill, who found the conference announcement while surfing the PTS web site, calls himself “more than dyslexic.” He has trouble reading, gathering information, integrating it, and putting it in sequential order. That means he finds it hard to follow directions, and has to read things many times in order to comprehend them.

“I have to see and hear at the same time in order to retain information, My language problem could probably have been overcome if my teachers had discovered it when I was

in third or fourth grade,” he said. “But it wasn’t until a professor at Eastern Baptist Seminary said I was an entirely different person when I spoke in class than when I took written exams that we discovered my disability. From then on he gave me oral exams and I passed the class.”

Wayne Meisel, PTS Class of 1998 and president of the Bonner Foundation in Princeton, spoke on a panel about challenges and progress for students with disabilities at Princeton Seminary. Dyslexic and suffering from Attention Deficit Disorder (ADD), Meisel told the group “there is something wonderful about being with people who get it!” He entered Princeton Seminary 15 years after college, but it was clear to him that he wouldn’t be ordained: “Greek and Hebrew were off limits! I took six years of Latin and at the end, I knew only one word, *canus*, “dog.”

When he applied to PTS, he was told, “We make exceptions for exceptional people.” At first flattered, he soon realized that was not a policy, just a “way of playing favorites.” The Seminary did give him a tutor for Old Testament, which “was a huge help.” Less helpful were the 90 audiocassettes of Calvin’s *Institutes* from Recording for the Blind, which did not work in his tape deck.

### Ginsburg School Sestina

Fog smears this November morning.  
I tramp toward the orange school bus  
idling in the driveway. A woman  
in a tight blouse shifts in the driver’s seat. Mom hands  
me my brown-bagged lunch, kisses my cheek.  
The driver stretches a hairy arm to slam the door.

I slide into a seat near the door.  
Ripples crease the driver’s neck. This morning  
a girl whimpers, hugs a teddy bear to her cheek.  
A boy murmurs the Dukes of Hazard theme. The bus  
wreaks of diapers and sweat. The driver’s hands  
turn on the radio, then grip the wheel. The woman

plays Billy Joel and Boy George. The woman  
sags in her seat. I rub my eyes. The door  
opens for crutches, canes, for spastic legs & hands.  
Finally, Ginsburg sparkles big & brown in morning.  
My legs quiver. I nearly slip stepping off the bus.  
Drizzle. Exhaust. Dampness presses my cheeks.

Therapy right away. The receptionist checks  
her clipboard and smiles. Jeannie’s the only woman  
at Ginsburg with orange hair. Therapy smells like the bus:  
Ammonia and sweat. White everywhere. Gold door-  
knobs gleam, turn, then click. Chris grins: “Good Morning.”  
Her Hawaiian-brown face smiles. Her therapist hands

pull my legs, squeeze my knees. Hard hands.  
My back aches. Now my side. My cheek  
rubs cold linoleum. Each schoolday morning  
Chris wrings my legs. During this work, women  
murmur. Phones purr. My green star-sticker gleams on a door-  
chart. But the prize dims on yellow paper. All day til the bus.

Classmates bend low and rigid over round tables, busy  
practicing cursive. Mrs. Jones gives me a pencil, hands  
over a sheet of r’s. Recess next. We march outdoors  
to swing and slide and play on chalked  
blacktop. I watch the fat woman  
on duty who never smiles in the morning.

Noon comes. Many hands make paper sacks crackle.

Lunches open like doors.

Ginsburg roasts big and brown as morning ends. The afternoon bus-  
driver-woman says she smokes. I smell only sweat & diapers.

Tears tickle my cheeks.

Jeremy Henry Funk  
Spring 1995, Revised, Summer 1999

A sestina is a poem of six-line stanzas and one concluding triplet, in which the same six words end the lines, in a cycling pattern.



"Then I realized that not too many blind people were driving," he laughed.

He wants the Seminary to create a culture of understanding; "Disability is not just about elevators and ramps," he said. "It's important for the Seminary to remember the cost of discrimination against disabled people. We are losing leaders. I did my work for 20 years outside the church; how different if I could have done it inside."

Ginny Thornburgh, PTS trustee and vice president and director of the Religion and Disability Program of the National Organization on Disability (NOD), agrees. "We're proud that PTS's Center of Continuing Education has offered a program on disability every year since 1996, but we're not in the Promised Land yet," she said. "Along with the Association of Theological Schools, we at Princeton want to explore the whole range of theological and educational issues we need to address to help our seminary become more welcoming, and to better serve and serve *with* people with disabilities and their families." According to the NOD, there are 54 million men, women, and children in America with disabilities.

Thornburgh's organization works with congregations, national faith groups, and seminaries to identify and remove barriers of architecture, communication, and attitude that prevent people with disabilities from full and active religious participation. She is grateful that Princeton's new president, Iain Torrance, is committed to full inclusion of people with disabilities in the Princeton community. "He worked on these issues at Aberdeen," Thornburgh said, "and understands that the physical barriers were the least of the obstacles in education for people with disabilities, and that we have to think more than spatially."

Another major issue the conference addressed was vocation. Robin Lostetter, associate pastor of Point Pleasant Presbyterian Church in New Jersey, describes herself as having "mobility issues," and told of a time that someone said to her "What have we here, a little cripple?" "I hauled off and kicked him in the shins," she said. "That's pretty much been my style. I got tired of people saying things like: 'Oh, we had another handicap here this morning.'

"I learned while I was studying at Rochester Divinity School that people just didn't get it, so I became an educator for them. I had a friend at Princeton, and I tried to help her see the problems on the Princeton campus. Like offering people a class in Stuart Hall via a closed circuit TV but not realizing they couldn't get up the stairs to the building." (She had kudos, though, for Erdman Hall's accessible entranceway and bathrooms.)

Lostetter was not so direct, though, when it came to looking for a call. "I didn't tell the search committee I was disabled during the phone interview," she explained, "and I didn't list my disability on my PIF [job dossier]. You need to let people get to know you first, so they won't shut the door immediately."

Theo Cornish, a 1995 PTS graduate now working in the Theological Book Agency, appreciated her advice. He began looking for a call to ministry in January, and hopes to work at a church or on a presbytery staff in the area of redevelopment or youth ministry. He has MS, but doesn't want to say that right up front.

"I want them to get to know me first, to establish a relationship, and then I'll tell them that I'm a person dealing with MS. I may not be able to do some things, because my energy level gets low. But God uses everything and everyone, and I believe there is a place I will be called to. I'm waiting to see what it is, and I'll be ready."

Jeremy Funk graduated from Princeton in 2004 and is back home in Wheaton, Illinois, looking for a call. He has cerebral palsy, low vision, and some hearing loss. "I was educating others as soon as I got to Princeton," he says. "I needed note-takers, and longer times on tests. I needed to schedule a mobility instructor every week, so PTS hired a student friend to help me. I learned to describe to people that getting from Point A to Point B was different than getting from Point B to Point A.

"Friendship is so important. There are classmates who wanted to help, yet some created too much of a dependency. I needed interdependence. Friendship is solidarity more than helping."

One way Funk expresses his feelings is through poetry. He has an M.A. in English

and loves to write. He will teach freshman writing this fall at Wheaton College while he looks for a call in ministry.

A member of the Mennonite Church, he is considering doing CPE and becoming a chaplain. Another possibility is working through Young Life's Capernaum Project, which ministers to young people with disabilities. "I would love to be a sort of spiritual companion to kids," he said. "If I could get a kid through high school having a better time than I had, that would really use my gifts and experience."

The gifts of kids with disabilities were patently clear to attendees at "Making Room at the Table." Beautiful art created by the students at the Matheny School in Peapack, New Jersey, hung in the Erdman Gallery during the conference. The school's art access program brings severely disabled children and adults together with professional artists, who help them to create paintings, dance, and music that express their feelings.

"They tell us through art what they feel, and that their humanity is alive and well," Matheny staffer Daniel Vallejo said when PTS welcomed him and five of his students to a reception at Erdman Gallery. "We don't see art as therapy, but as a means to help our students express their souls.

"It's inspiring when someone who can't move can express his or her feelings in paint or wheelchair dance. All of our students make us humble with their passion and persistence. They are all accomplished artists."

Sitting in her wheelchair, her grin dwarfing her twisted body, Annie slowly described one of her paintings. "I like it because I like the color green," she said. "It's called 'Wisdom,' from the Bible."

Wisdom—a gift that people with disabilities can certainly give theological education and the church. ■

*"Making Room at the Table" was cosponsored by Princeton Theological Seminary, Auburn Theological Seminary, Moravian Theological Seminary, The Religion and Disability Program of the National Organization on Disability, The Elizabeth M. Boggs Center on Developmental Disabilities, and the Pennsylvania Developmental Disabilities Council, which provided generous funding.*



**DO NOT NEGLECT THE GIFT THAT IS IN YOU..**  
(1 TIM. 4:14)

## by Wesley H. Goldsberry

With his May graduation just several months away, Matt Schultz found himself happily mired in the call process, perhaps one artifact shy of a truly distinctive pastoral portfolio.

"I didn't think to record it," he said of a unique sermon he preached in Miller Chapel.

And no mere audiotape would have done it justice.

"As I preached, I painted a landscape that interlinked with the sermon. It was a challenge, but I think it turned out really well."

For an aspiring minister who had been dabbling in visual art since the age of three, taking a paintbrush into the pulpit was perhaps as inevitable as graduating from crayons to pencils. The sermon showed, as well as any juncture along his vocational journey could, that embracing ministry might not have to mean relinquishing what some have seen as a competing passion—his art.

Schultz, a fourth-year dual-degree student at PTS, was raised in minuscule Steventown, New York, in the Berkshires, the first in a sequence of scenic locales that has inspired Schultz's artistry. It was art that propelled him into undergraduate school, but his years at Westminster College were, more than anything, the first chapter in discovering the surpassing complexity of God's designs for human life.

"I didn't want to do art as my career," Schultz said. "I just wanted it to be something I did because I loved to do it. The chaplain [at Westminster] was someone I really connected with as a mentor, and I became more interested in the ministry."

Following college, he and his wife, Elizabeth (herself a 2004 graduate of PTS), seized on a job opportunity at the First Presbyterian Church of Anchorage, Alaska.

"We were both looking for an adventure," Matt said. "We prayed about it, and off we went. It was the best four years of our lives."

Not to mention one of the best natural backdrops a muralist could hope for.

"Seeing the beauty of the landscape just inspires that artistic element," he said.

"Before the move, I had done more black-and-white stuff, but up there I was seeing in color a lot more."

Schultz put his talents to work, painting a few murals for both fun and profit.

Gradually, the boundary between vocation and avocation blurred. While art had proven an ideal occasional respite from ministry, he began to see it as a conduit through which ministry could be done. While on a mission trip to Mexico, Schultz managed to help some local children with novel forms of artwork, a rejuvenating experience for the kids, and one that saw their erstwhile instructor "having a blast."

Since 2001, when he came to Princeton, Schultz has continued to employ his craft in healing ways.

"For people who are feeling a certain way, I can try to express those feelings through my artwork," he said.

One of Schultz's latest projects adorns a wall in the front stairwell of the Hodge House, now home to the family of associate professor Kenda Dean, Schultz's adviser in the dual-degree program.

"Matt really took the first step for us to make this house into a home," Dean said. "At first he was thinking of painting some really serious things; then he got to know us and had another idea."

The resulting mural, which imbeds images of various Dean family "icons" into a unified landscape, features a frolicsome bear prominently in the foreground. The

bear commemorates the family's first night in the Hodge House, when an actual bear paid an unexpected and thus far unrepeated visit to the Deans' backyard.

"It's much more fun to know that it's not 'my' artwork going up," Schultz said. "I'm helping to get their heart and soul up on the wall as opposed to my own personal agenda."

"We're just grateful to have a little whimsy in Hodge House," Dean added.

A second Matt Schultz original can be found in the nursery at his church in Wrightstown, Pennsylvania, where he recently finished painting his own rendering of Noah's Ark. He hopes to keep himself busy with similar projects for as long as his family calls Princeton home.

The church's relationship to art has historically been tenuous at best. But Schultz sees two enterprises that share critical functional similarities.

"My approaches to ministry and art are similar," Schultz said. "In ministry, you try to get out of the way and let God's work be done. When my art is at its best, I feel like I'm not doing much of it on my own; just that I've been given a gift to have these kinds of things work through me. There's a similar process in which I humbly try to get out of the way."

It is no accident, then, that Schultz finds his soul captive to these two passions, equal but by no means opposite. Even as ministry may entail a life of many sacrifices, art will not be one of them. ■

*Wes Goldsberry ('04B), formerly an editorial assistant for inSpire, teaches religious studies at St. Andrew's School in Middletown, Delaware.*



# Class notes

**1940 Donald C. Kerr Jr. (B)** has moved to Plymouth Harbor in Sarasota, Florida, and serves as chaplain of the Ivy League Club and of the Princeton Club of Sarasota. He is also the secretary of Princeton University's Class of 1937.

**1946 Robert Vogt (B)** has written that he and **Virginia Ford Redfield ('48e)** were married in March 2004. They struck up a correspondence from their homes in Willits, California, and Edmonds, Washington, after losing their spouses, Robert his wife, Sallee, in January 2003 and Virginia her husband, **Dick Redfield ('46B)**, in December 1997. Vogt writes that "after wonderful hours on the phone we decided that we should get closer, so I moved to an apartment in Edmonds and ultimately decided it was God's call for us to become one. For a couple of octogenarians to be this happy may give others hope! We are both asked again and again, 'Are you two still grinning all the time?' For the record, we are still grinning! Life is so good."▼



**1950 John H. Scott (B)** recently retired for the third time, this time from serving as parish associate at Fox Chapel Presbyterian Church in Pittsburgh, Pennsylvania.

**1951 Genevieve Kozinski Jacobs (E)** teaches a class on writing your memoirs, and "would welcome visitors at my home at Carlsbad by the Sea Retirement Community in Carlsbad, California."

**1952 David Glenn Walker (b)** is retired and living in his mountain home at 11,000 feet above sea level in the beautiful ski country of Breckenridge, Colorado, and wintering in Sun City, Arizona.

**1955 Robert Millsbaugh (B)** serves as parish associate at The Presbyterian Church in Coshocton, Ohio.

**1956** After serving the First Church of Christ in Woodbridge, Connecticut, for close to 20 years, **Boyd Johnson (B)** has retired as its pastor.

**1958** Since graduating with his Ph.D. from PTS in 1966, **Donald Borchert (B, '66D)** taught at Juniata College in Huntingdon, Pennsylvania, for one year and then joined the faculty of the Philosophy Department at Ohio University, where he has remained. He served as associate dean of the College of Arts and Sciences for six years and as chair of the Philosophy Department for 15 years. He is currently devoting his time to teaching and scholarly work as editor-in-chief for Macmillan's ten-volume second edition of the *Encyclopedia of Philosophy*, to be published in 2005. He has been happily married to his wife, Mary Ellen Cockrell, for 44 years, and they have a daughter, Carol, and a son, John, both of whom are married and working in the Washington, D.C., area.

**Robert P. Vaughn (B)** retired in 1996 after 20 years with the United Way of King County in Washington State. His email address is bobandlindagv@msn.com.

**1959 Roger M. Kunkel (B)** rises each morning at 5:00 a.m. in Sarasota, Florida, to record a brief message for Dial Hope. He writes, "We receive between 3,000 and 4,000 calls every month from each state and five countries. The toll-free number is 866-528-4673." He is a parish associate at the First Presbyterian Church in Sarasota.

Class Notes may be edited for length or clarity, and should include the writer's name, degree(s), year(s) of graduation, address, and telephone number. We receive many class notes and try to print them all, but because the magazine is published three times a year, that is not always possible.

Photographs are welcome, but upon discretion of the editor may not be used due to the quality of the photograph or space limitations. Photographs may be submitted electronically as long as they are a high-quality resolution of at least 300 dpi.

## Key to Abbreviations:

Upper-case letters designate degrees earned at PTS:

M.Div.	B	D.Min.	P
M.R.E.	E	Th.D.	D
M.A.	E	Ph.D.	D
Th.M.	M		

Special undergraduate student U

Special graduate student G

When an alumnus/a did not receive a degree, a lower-case letter corresponding to those above designates the course of study.

**Barton B. Leach (B, '67M)** and his wife, Ruth, celebrated their 50th wedding anniversary last September 5. The Leaches live in Carlisle, Pennsylvania.

**Edward O. Poole (M)** works part time for the Abington, Pennsylvania, YMCA, directing after-school programs.

**1960 John H. Valk (B)** writes, "A desire to revisit the Seminary has been kindled with the happy memories of my middler year in Edinburgh, with its dynamic faculty, including the father of President Iain Torrance!"

**1961 Thomas A. Erickson (M)** has finished two years as interim pastor at The National Presbyterian Church in Washington, D.C., and hopes to "remain retired for a few months!" His email address is terickson1@cox.net.

**Ronald Soucy (B)** writes, "After reading Tom Brokaw's *The Greatest Generation*, I decided to write a book about what it was like for me as a member



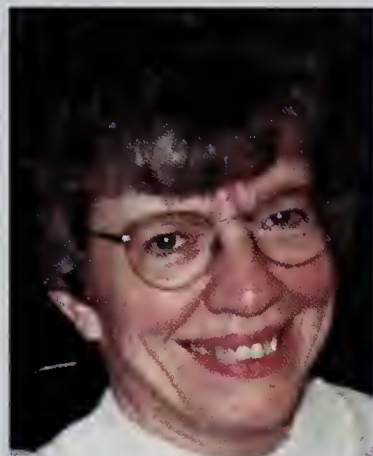
# Class notes

## take a bow

### **Deborah Dockstader ('77B)**

has been honored by being listed in the 2004-2005 edition of *Marquis Who's Who In American Women*. Biographies for inclusion in this book are selected on the basis of position, noteworthy accomplishments, visibility, and prominence in their field.

Dockstader is pastor of the First Presbyterian Church in Girard, Ohio, and Southside Presbyterian Church in Niles, Ohio. She has served churches in Vermont, Pennsylvania, New York, and Ohio. In addition, she has served as the associate executive director of Inter-Church Ministries, a regional ecumenical agency encompassing the northwestern quarter of Pennsylvania. She currently serves on the board of Niles Community Services and on the Permanent Judicial Commission and the Committee on Ministry of Eastminster Presbytery.



**Hawley Wolfe ('81B)**, pastor of Broadmoor Presbyterian Church of Baton Rouge, Louisiana, was named Louisiana Preacher of the Year for 2003 by the Louisiana Moral and Civic Foundation.

**Rosemary E. Jeffries ('83E)**, president of Georgian Court University in Lakewood, New Jersey, was honored for her service and leadership at the thirteenth annual Sister of Mercy Benefit Dinner Dance last November. She is the eighth president of the university and, in the words of the award, has "brought to her role a thorough understanding of higher education and leadership experience, both secular and religious."

**Carolyn Winfrey Gillette ('85B)** has written a new hymn that made news last fall. "In Times of Great Decision" is a hymn-prayer for before the presidential election. The National Council of Churches of Christ in the USA had the hymn on the home page of their web site and sent out a news release on the hymn. Church World Service had it placed on their web site as well, and NBC in New York planned to do a story about the hymn. Dean B. McIntyre, director of music resources at the United Methodist General Board of Discipleship, has formatted the hymn with the text and music together: [http://www.gbod.org/worship/default.asp?act=reader&item\\_id=12844&loc\\_id=17,823](http://www.gbod.org/worship/default.asp?act=reader&item_id=12844&loc_id=17,823).

of that generation. It was published by the internet publisher iUniverse and titled *One of the Greatest Generation*."

**Marshall Stanton (M)** serves as governor of Rotary International District 5670, the northwest 38 counties in Kansas. He was elected to the one-year position two years ago in order to participate in training with 529 other governors in the worldwide organization. He joined the Colby, Kansas, Rotary Club in 1971 and served club and district positions previously. He retired from Kansas Wesleyan University's presidency in 2002 after 18-1/2 years. His career in the United Methodist ministry has also included pastoring local churches and serving as district superintendent of the Hutchinson District from 1978 to 1984. He and his wife, Janice, live in Salina.

**1962 Eugene C. Bay (B)** was honorably retired in October from the Bryn Mawr Presbyterian Church in Bryn Mawr, Pennsylvania, where he had served since 1987 as pastor and head of staff. He also

served for the past three years as comoderator of the Covenant Network of Presbyterians. He is a member of the Board of Trustees of the Presbyterian Church Foundation, McCormick Seminary, and the College of Wooster. He recently published *A Sower Went Out*, a compilation of 42 of his sermons.

**1964** As of June 2003, **David G.**

**Burke (M)** is retired from his position as dean of the Eugene A. Nida Institute for Biblical Scholarship at the American Bible Society in New York City. Starting in 1987, he served the American Bible Society as director of translations for 14 years, until assuming the Nida Institute deanship in 2001. From 1983 to 1987 he served as director for studies in the USA National Committee for the Lutheran World Federation, in which capacity he coordinated the USA Lutheran-Roman Catholic Dialogue during those years. From 1974 to 1982 he was Lutheran university pastor at Rutgers University, and taught in the Department of Religion. He also served

Lutheran parishes in Lindsey, Ohio, and Elkader, Iowa, following ordination in 1964.

In addition to his Th.M. degree from PTS, Burke has a Ph.D. from Johns Hopkins University (1974). He is married to Peggy Stevens Burke and they live in Morristown, New Jersey. Since October 2003 Burke had been serving as interim pastor at Holy Trinity Lutheran Church in New York City.

**Ronald C. White Jr.'s (B)** new book, *The Eloquent President: A Portrait of Lincoln through His Words*, was published by Random House in January. It was also chosen as the main selection of the History Book Club for March and an alternate selection of the Book-of-the-Month Club for March.

**1965 John A. Gilmore (M)** retired last July as pastor of the First Presbyterian Church in Milford, Delaware, after serving for 18 years. His pastorate was the second longest there since 1850.



## Class notes

**1967 Mark L. Walvoord (M)** retired from active ministry last July, and planned to move to Holland, Michigan, with his wife.

**1968 Rick Brand's (B)** book *Sermons on the Second Readings* has been published by C.S.S. Publishing Company and is now available online and at bookstores. Brand currently serves the First Presbyterian Church in Henderson, North Carolina, and has previously served at Bethel Presbyterian Church in Bethel Park, Pennsylvania, and the First Presbyterian Church in Raleigh, North Carolina.

**George Skaris (B), Kathy Nelson ('80B, 86M), Dorothy Hanle, and Mark Hestenes ('75B, '84M)**, gathered on October 14 at the Westcliffe Hotel in Johannesburg, South Africa, for an alumni gathering. They are pictured below left to right. Nelson, a PTS trustee, was traveling with Hanle, a member of her church in Dayton, New Jersey. Skaris and Hestenes hope to begin an active PTS alumni/ae group in South Africa. ▼



**1970 Harold E. Reed (E)** retired in August 2002 from congregational pastor and district overseer duties in Mennonite churches in Lancaster, Pennsylvania. He is currently a "half-time-plus chaplain" at Garden Spot Village Retirement Community in New Holland, Pennsylvania.

**1971 Mark A. Davies (M)** was recently elected chairman of the board of trustees of the Institute for Christian Studies in Toronto, Ontario, Canada. He is an ordained minister in the Christian Reformed Church, presently serving as senior pastor of the Second Christian Reformed Church in Lynden, Washington. The Institute for Christian Studies is a Christian graduate school that provides graduate education that addresses the spiritual foundations of learning. Davies' term began in May of 2004.

**1972 Brian H. Childs (B, '73M)** is director of clinical ethics at Shore Health System of Maryland. His email address is bchilds@shorehealth.org.

**M. William Howard Jr. (B)**, pastor of Bethany Baptist Church in Newark, New Jersey, was inducted last July as a public member of the board of governors of Rutgers, The State University of New Jersey. He will serve until June 2007.

**Jack R. Van Ens (B, '74M, '84P)** is president of Creative Growth Ministries, enhancing Christian worship through storytelling and through dramatic presentations of Thomas Jefferson and Jonathan Edwards. He was invited a second time to be a visiting scholar in spring 2005 at Monticello's International Center for Jefferson Studies, where he continued research on a book, *Why FDR Portrayed Himself as a Second Jefferson*. His email address is vanensfam@juno.com.

**1973 Roger C. Harp (B)** was elected in summer 2003 to serve as executive/stated clerk/treasurer for the Synod of the Mid-Atlantic (PCUSA), and installed last summer. The offices of the synod are in Richmond, Virginia. Former General

Assembly moderator Fahed Abu-Akel preached the installation sermon.

**1974 John Andrew Patton (M)** recently retired after 13 years as Master of King's College, University of Queensland, in Australia. His email address is aurelian4@optusnet.com.au.

**1976 Suzanne Coyle (B, '84D)** has been appointed as a new faculty member at Christian Theological Seminary (CTS) in Indianapolis, Indiana. She is assistant professor of pastoral theology and marriage and family therapy, and will also serve as director of the seminary's Marriage and Family Therapy Program. She comes to CTS from the Kentucky Baptist Homes for Children, where she had been director of cornerstone counseling. Coyle is also pastor of New Freedom Baptist Church (ABC) in North Vernon, Indiana.

**Victor Pandian (U)** is regional coordinator for East Asia (Japan, North and South Korea, Taiwan, Mongolia, Hong Kong, Macau, and Singapore) Community and Prayer Ministry, and for Mongolia affairs at East Asia regional headquarters in Singapore. His email address is vicpand@eao.com.sg.

**1977 Robert Hull (D)**, dean and professor of New Testament at Emmanuel School of Religion in Johnson City, Tennessee, was the keynote speaker at Milligan College's inauguration of the Henry and Emerald Webb "In Search of Christian Unity" Lecture Series. Hull was the first National Merit Scholar to study at Milligan College.

**Sandra Murphy (B)** recently became pastor of St. Andrews United Methodist Church in Spring Lake, New Jersey. She has been in ministry in the United Methodist Church in New Jersey for 27 years.

**Douglas S. Nau (B)** received a Ph.D. in family therapy from Nova-Southeastern University in Ft. Lauderdale, Florida, in 1997. He is currently a psychotherapist



## Class notes

in private and group practices in Ft. Myers, Florida. His email address is dnau@aol.com.

**1978 Jeffrey G. Guild (B)** serves as wing chaplain at Osan Air Base in Korea.

**1979** After 13 years as pastor/head of staff at the First Presbyterian Church of Wheaton, Illinois, **Douglas J. Brower (B)** recently accepted the call to become pastor/head of staff of the First Presbyterian Church of Ann Arbor, Michigan.

**Phyllis M. Felton (B)** received her D.Min. from United Theological Seminary in May 1995. She lives in Baltimore, Maryland, works as a community organizer for the Greater Homewood Community Corporation, Inc., and is the mother of two daughters, and grandmother to Bryant and Sidney. Her email address is pfelton@greaterhomewood.org.

**1980** In August, **Richard Allen Farmer (B)** was the guest speaker at the First Baptist Church's annual Days of Renewal in Greensburg, Indiana. He is a world-renowned Bible expositor and concert artist.

**1982 Ron Baard (B)** began a new post as associate professor of mentored practice at Bangor Theological Seminary in Portland and Bangor, Maine, on July 1, 2003. He is enjoying teaching in the Master of Divinity program and the Bangor Plan program. He and his wife, Mary, and their two daughters, Lauren and Karin, are enjoying living in Maine, "a big change from Phoenix, Arizona," where they lived for many years.

**J.W. Cejka III (B)** was awarded the Ph.D. in philosophy by Buxton University in London, England, last July.

**Joyce M. Graue (B)** is moving from Papua, New Guinea, to West Africa, and will be studying French and learning about the West African culture. In early 2006 she will begin work with the Lutheran Church (ELCA Division for Global Mission) in the Central African Republic.

**Jane F. Holslag (B)** is on study leave and is living and working in the Berlin (Germany) area. She has put her mission coworker status on hold and is working half time as a pastor in the German church and half time doing doctoral research in eastern Germany on oral history. Her email address is jholslag@lcc.t.

**1983 Nicolaas Alexander Likumahuwa (E)** is a senior lecturer at Satya Wacana Christian University in Salatiga, Indonesia. His email address is alifuru@yahoo.com.

**Thomas Malek-Jones (B)** is chief of chaplain service at VA New Jersey Health Care System in East Orange, New Jersey. He is also an Individual Mobilization Augmentee (IMA) to the Office of the Chief of Chaplains for Historical Records, United States Air Force. His email address is thomas.malek-jones@med.va.gov.

**1984 Wesley Avram (B)** edited and contributed to a book responding to the United States government's priorities in the war on terror, called *Anxious about Empire: Theological Essays on the New Global Realities* (Brazos Press, 2004). PTS alumnus **Allen Hilton ('89B)** also has an essay in the volume.

**Patricia E. Howery Davis (B, '92D)** has joined the Dallas office of Jackson Walker L.L.P. as an associate in the litigation section. Her expertise is in civil litigation, primarily in the areas of labor and employment and intellectual property. ▼



**Jill Kimberly Hartwell Geoffrion (B)** has published a new book designed specifically for Christians who would like to use the labyrinth for personal meditation or communal Christian worship. The book, *Christian Prayer and Labyrinths*, offers a brief summary of the Christian history of labyrinths, both Hebrew and Christian Scripture texts with a question and prayer connected to each text, and a section on experiencing Christ in the labyrinth that contains prayers and poems.

**John W. Groth (B)**, an air force reserve chaplain, was activated in March 2003 and is still serving at Dover Air Force Base with the 512th Airlift Wing and at Dover's Port Mortuary. Upon coming off of active duty, he will return to Priority One Foundation, a ministry to men and their families. His email address is jgroth@priorityone.org.

**Scott R.P. Janney (B)** is the director of planned giving at St. Mary Medical Center in Langhorne, Pennsylvania. His wife, **Rebecca Price Janney ('84B)**, is continuing her writing and speaking ministry.

**John A. Vissers (M)** is principal of The Presbyterian College in Montréal, Québec, Canada. He is also a faculty lecturer in Christian theology at McGill University in Montréal. His email address is javissers@hotmail.com.

**1985 Noel Anderson (B)** was married to Tara Morris by his brother **Kirt Anderson ('79B)** at the First Presbyterian Church of Naples, Florida, on September 25. Also in attendance were PTS graduates **Daniel D. Meyer ('85B)**, **John Klingelhofer ('83B)**, **Carter Via ('86B)**, and **Stephen Heinzl-Nelson ('85B)**.

**William A. Evertsberg (B, '04P)** has been named to the Greenwich (Connecticut) Emergency Medical Service board. He is pastor and head of staff of the First Presbyterian Church in Greenwich and a member of the



# Class notes

## Are you surfing the web?

You can now submit your class note on the web! Keep us informed by visiting our alumni/ae web site at:

<http://www.ptsem.edu/bond/submitnotes.htm>

Committee on Preparation for the Ministry, Presbytery of Southern New England.

**Susan de Puy Kershaw (M)** was ordained on November 6 as an Episcopal priest and installed as the rector of St. John's Episcopal Church in Walpole, New Hampshire.

**1988 Scott M. Gibson (M)** has been installed as the inaugural occupant of the Haddon W. Robinson Professorship of Preaching at Gordon-Conwell Theological Seminary. He is the founding director of the school's nationally recognized Center for Preaching, director of the Th.M. program in preaching, and has been a faculty member since 1992. He is an ordained minister of the American Baptist Churches in the USA, and serves as president of American Baptist Evangelicals. ▼



**John S. Munday (M)** serves as a layperson on the Minneapolis Area Synod of the Evangelical Lutheran Church in America. He has just published his second book, *Justice for Marlys: A Family's Twenty-Year Search for a Killer*, released by the University of Minnesota Press in October. He writes, "As the husband of the mother of Marlys Wohlenhaus, an 18-year-old girl murdered in May 1979, I relate the true account of the 17-year investigation that led to the capture

and conviction of serial killer Joseph Ture Jr." Munday's first book, *Surviving the Death of a Child*, was published in 1995 by Westminster John Knox Press.

**Steve Yamaguchi (B)** served more than 14 years during the renewal of Grace Presbyterian Church in Paramount/Long Beach, California, and is now executive presbyter for the Presbytery of Los Ranchos in Southern California. He has just completed two years of contributing the "Bible Explorations" column in *Presbyterians Today* magazine. He is also concluding six years as a trustee of San Francisco Theological Seminary, but he continues his service of many years on the Westmont College board. He also keeps his fingers in theological education by enjoying his studies at the Claremont School of Theology. He and his wife, Alison, with their daughters Lydia and Joy, live in Long Beach.

**1989 Sung Kee Ho (B, '90M)** is the founder of the Antioch Church of Philadelphia and of Professionals for Global Missions (PGM). The church celebrated its 10th anniversary in October with a fall festival, a church building dedication service, a world mission conference with guest speaker Dr. Sang H. Lee, PTS's professor of systematic theology and director of the Asian American Program.

**Carey Anne Meyer LaSor (b)** has been named full-time coordinator of Young Presbyterian Scholars, a program at Westminster College in New Wilmington, Pennsylvania.

**Janet L. Parker (B)** did a postdoctoral fellowship at the Center for the Study of Religion at Princeton University from September 2004 to June 2005. Her email address is [jlparker@princeton.edu](mailto:jlpark@princeton.edu).

**Bob Rognlien (B)** is senior pastor of the Lutheran Church of the Good Shepherd in Torrance, California. His first book, *Experiential Worship: Encountering God with Heart, Soul, Mind, and Strength* (NavPress), was released January 15, 2005. The book offers a biblical paradigm and practical ideas for developing more complete worship experiences in any congregational setting. For more information, visit [www.experientialworship.com](http://www.experientialworship.com).

**Eriberto (Eddie) Soto (M)** served as an official interpreter/translator for the 24th General Assembly of the World Alliance of Reformed and Presbyterian Churches (WARC) in Accra, Ghana, last July and August. He writes, "WARC is the umbrella organization for the majority of Presbyterian and Reformed churches around the world and celebrates a General Assembly every seven years. Delegates come from around the world to participate in the council's many decisions for life and ministry. The Christian people of Ghana are just wonderful and their hospitality was truly overwhelming!"

**1990 Suzanne Watts Henderson (B)** earned a Ph.D. in New Testament at Duke in May 2004. Her former PTS professor, Joel Marcus, directed her dissertation on the Gospel of Mark. She now teaches as assistant professor of religion at Salem College in Winston-Salem, North Carolina.

**Douglas A. Madden (B)** has accepted a call as pastor of the First Presbyterian Church of Bath, New York. He and his wife of eight years, Patricia, have relocated to the Village of Bath from Lancaster County, Pennsylvania.

**Phil C. Zylla (M)** recently began his second term as the principal of the Associated Canadian Theological Schools of Trinity Western University in Vancouver, British Columbia.

**1991 Steven Y. Jhu (B)** has moved from Hawaii, after 10 years of pastoral min-



# Class notes

istry there, to Chicago, where he serves as senior pastor of Grace Community Church.

**1992 Rachel Hamburger (B)** is associate pastor for congregational care and development at the First Presbyterian Church in Roseville, California.

**Berlinda Love (B)** has published a new book, *Sermons from the Heart: A Collection of Divinely Inspired Devotional Sermons, A Special Tribute*.

**1993 Lisa Hair (B)** was installed as interim pastor of St. James Lutheran Church in West York, Pennsylvania, last July.

**Gregg R. Kaufman (M)** was appointed in October as the director of the Paul Coverdell Institute and Archives at Georgia College and State University in Milledgeville, Georgia. The institute promotes public policy research and civic engagement among students and faculty. He brought to a conclusion 29-plus years of continuous service in parish ministry in the Evangelical Lutheran Church in America.

**Patricia M.B. Kitchen (B)** recently became associate pastor at the First Presbyterian Church in Shreveport, Louisiana. She will lead new efforts in outreach, international, and family ministries. She previously served as associate pastor for mission and urban-suburban ministries at Bryn Mawr Presbyterian Church in Bryn Mawr, Pennsylvania.

**Gary Sallquist (B)** has published a new book, *For the Love of God* (AuthorHouse, 2004), Sallquist's reflections on the actual classroom comments of David Willis, PTS's Charles Hodge Professor of Systematic Theology Emeritus, while Sallquist was a student at the Seminary from 1990 to 1993 and Willis was the chair of the Theology Department.

**1994 Judy Cuthbertson (B)** received the D.Min. degree in parish revitalization



## Weddings

Virginia Redfield ('48e) and Robert Vogt ('46B), March 27, 2004  
Tara Morris and Noel Anderson ('85B), September 25, 2004  
Constance Joye Smith and Steven James Munson ('88B), June 12, 2004  
Emily J. Stewart and Dennis W. Jones ('90B, '99m), October 23, 2004  
Judy Cuthbertson ('94B) and James C. Packard, May 1, 2004  
Melissa L. Kelly ('95B) and Dennis P. Laughren, August 21, 2004  
Chris Berwanger ('98B) and Nelio Carrasco, August 29, 2004  
Melissa Kelly and Joel Lindsey ('00B), September 5, 2004  
Lisa Bernal ('01D) and Matthew James Corley, July 17, 2004  
Rebecca Jewel Crumpler and Jeffrey Philip Mathis ('01B), July 10, 2004  
Erin K. Kesterson ('02B, current Ph.D. candidate) and Benjamin J. Bowers ('05B), May 29, 2004  
Gayle A. Taylor and Nicholas C. Hatch ('02B), November 27, 2004  
Julia DeLorme Dunson ('04B) and Trey Walton Meredith, July 31, 2004

## Births

David Harrison Janney to Rebecca Price Janney ('84B) and Scott R.P. Janney ('84B) on June 8, 2004  
William Ernest Cobb to Heidi Gehman ('94B) and Kelton Cobb ('85B) on February 29, 2004  
Augustin Blanchard Moody to Kate Blanchard ('97B) and Chris Moody ('98B) on September 6, 2004  
Zachary Ethan Goode and Zoë Grace Goode to Amy Snow ('00B) and Edward Goode ('99B) on May 28, 2004

from McCormick Theological Seminary last May. She also received the John Randall Hunt Prize for outstanding D.Min. thesis and academic record. Her thesis was titled "Mission and Vision: Reflections on Athletic Performance and the Body of Christ." Cuthbertson is pastor of St. Mark's Presbyterian Church in Lomita, California.

**Elizabeth A. Perry (B)** is pastor of the First Church Baldwin United Methodist on Long Island. Her email address is bethperry@optonline.net.

**Troy White (b)** is completing his doctoral dissertation at Trinity Theological Seminary in Newburgh, Indiana. He would love to hear from former classmates. His email address is trywht@yahoo.com.

**1995 Harry J. Van Buren III (B)** is an assistant professor of business and society at the University of New Mexico's Anderson

Schools of Management. His email address is vanburen@mgt.unm.edu.

**1996 Tokunbo Adelekan (B, '02D)**, assistant professor of theology and ethics at Eastern Baptist Theological Seminary in Wynnewood, Pennsylvania, and associate minister of Monumental Baptist Church in West Philadelphia, has written a book on African proverbs, *African Wisdom: 101 Proverbs from the Motherland* (Judson Press). It explores a sampling of African sayings and discusses their connection to God, Christianity, and the ageless lessons they teach. Adelekan says he also wrote the book to reexamine his experience as the son of an African father and an African American mother.

**William Dembski (B)** has been hired by Southern Baptist Theological Seminary to direct its new Center for Science and



## Class notes

Theology. He was previously a professor at Baylor University.

**1997 Harry A. Cubberley (b)** works as lead clinician at the Woodhaven Center, a facility housing dual-diagnosis (MR/MH) men, in Philadelphia, Pennsylvania. His email address is cubbsy@verizon.net.

**Matthew Davis (B)** is associate pastor for mission and pastoral care at the First Presbyterian Church in Santa Fe, New Mexico. He is enjoying the mountains of New Mexico with his wife, Jennifer, and their son Hudson and daughter Drew.

**Greg L. Finch (B)** is currently fulfilling requirements for a Doctor of Ministry in spirituality, medicine, and ministry with an emphasis in the arts. As part of his program, he is studying as an associate fellow with Dr. Christina Puchalski at the George Washington Institute for Spirituality and Health at the George Washington University Medical School in Washington, D.C., where he is exploring the intersection of sensory vocabularies of the arts, spiritual life, and medicine. He currently serves as cochair of the new Spiritual Life, Arts, and Healthcare Task Force for the Society for the Arts in Healthcare.

He also teaches courses in spiritual life, creativity, and the arts at Wesley Theological Seminary Center for Lay Education, the Clergy Symposium at Texas Children's Hospital at the Texas Medical Center, and as part of the Practice of Medicine Curriculum at the George Washington University Medical School. His email address is greg@wildgeeseamongus.com.

**Emily W. Koehler (B)** serves at large in Tampa Bay Presbytery while she seeks a call in the Pittsburgh area. Her email address is dande\_koehler@verizon.net.

**Scott Searl (B)** is pastor of stewardship at Mount Calvary Lutheran Church in Excelsior,

Minnesota. His email address is pastor.scott@mountcalvary.org.

**1998** The First Presbyterian Church of Philipsburg, Pennsylvania, recently celebrated its first anniversary with **Tracie Bullis (B)**. She came to Philipsburg from the Shenandoah Presbyterian Church in Virginia.

After completing a joint postdoctoral fellowship at the Dibner Institute (MIT) and the Harvard University History of Science Department, **Matthew Daniel Eddy (B)** has been appointed lecturer in the history and philosophy of science at the University of Durham, England. He continues to serve on committees attached to the European Science Foundation and the Max Planck Institute for the History of Science.

**Ryan D. Shrauner (B)** is pastor of the First Presbyterian Church of Woodburn, Oregon.

**1999 Skip Ferguson (B)** recently began his D.Min. back at PTS. **John Pruitt ('99B)** is also in the program, as is **Baron Mullis ('00B)**.

**Edward Goode (B)** and **Amy Snow ('00B)** share the wonderful news that they are proud parents of twins! Zachary Ethan Goode and Zoë Grace Goode were born last May. They write that "both are healthy and are doing wonderfully. God has blessed us doubly!" ▼



**Kyle D. Hite (B)** is pastor of Rocky River Presbyterian Church in Concord, North Carolina. His email address is khite@carolina.rr.com.

**Chris J. Jackson (B)** teaches in a public high school and is considering applying for a Ph.D. in theology. His email address is kneelingchris@msn.com.

**2000 Katherine J. Gwynne (M)** teaches religious education to 11-to-18-year-olds in a state school in Devon, England.

**Joel Lindsey (B)** serves as worship/arts intern for The Journey, a new church plant in St. Louis, Missouri. The non-denominational church exists to "love God, connect people, and transform the world" with the gospel of Jesus Christ.

**James J. McCullough (B, '01M)** was appointed assistant professor of Bible and theology at Somerset Christian College in June 2004. The college is an accredited institution granting the associates degree in biblical studies that hopes to begin a four-year degree program soon. McCullough continues to serve in a part-time capacity with InterVarsity Graduate and Faculty Ministries at the Woodrow Wilson School at Princeton University, and with the Rutgers Graduate Fellowship of Rutgers University. He lives in Hamilton, New Jersey, with his wife, Jill, and their daughter Lydia.

**Katie Pate (B)** has been installed as associate pastor of Rose City Park Presbyterian Church in Portland, Oregon.

**2001 Lisa Bernal-Corley (D)** has been promoted to the rank of associate professor at the School of Theology and Christian Ministry, Point Loma Nazarene University in San Diego, California. Her email address is lisabernal@ptloma.edu.



## Class notes

**Wesley S.T. (Thuthi) Niles (E)** writes, "I am a few months into my fourth year as director of youth ministry for the United Methodist Church of Geneva, Illinois. I would especially like to hear from fellow M.A.s who graduated with me in 2001." His email address is [thuthi@genevaumc.org](mailto:thuthi@genevaumc.org).

**John H. Sawyer (B)** is associate pastor of Northminster Presbyterian Church in Macon, Georgia. He was ordained on September 26, 2004, as a minister of Word and Sacrament in the Presbyterian Church (USA). His email address is [johnhardinsawyer@hotmail.com](mailto:johnhardinsawyer@hotmail.com).

**2002 Esther E. Acolatse (D)** is an assistant professor at Duke Divinity School in Durham, North Carolina.

**Gregory Ellison (B)**, a Fund for Theological Education doctoral fellow, has had his stipend renewed for a second year of support. The stipend is given to doctoral fellows who are entering their first year of graduate study leading to the Ph.D. or Th.D. in religion or theology.

**Mary Haggard (B, E)** is the new director of youth ministries for St. Paul's United Methodist Church in Ocean Grove, New Jersey. She also assumed leadership of the Ocean Grove Camp Meeting Association's summer youth program.

In October 2004, **Mindy Huffstetler (B)** led a mission team of seven members from the First Presbyterian Church in Philadelphia, where she is associate pastor, to Acuna, Mexico, one of the seven border towns served by the National Presbyterian Border Ministry, a joint mission of the PCUSA and the National Presbyterian Church of Mexico. The team spent a week at Fuente de Vida (Fountain of Life) Church, the only National Presbyterian Church congregation in a growing city of more than 200,000. The team participated in a construction project and visited with families to share how both congregations seek to embody the gospel and understand

the Reformed tradition in two very different cultural contexts. "Both churches were inspired by our diverse yet united identity and calling in Jesus Christ," says Huffstetler. ▼



**Yong Jonah So (B)** was ordained and installed on October 24 as an associate pastor at the Korean Presbyterian Church of Westchester in Pelham, New York. His email address is [jonah.so@gmail.com](mailto:jonah.so@gmail.com).

**Jonathan Walton (B)**, currently enrolled in the Seminary's Ph.D. program, has been awarded support from The Fund for Theological Education, Inc. (FTE). He is a doctoral fellow under the FTE's Expanding Horizons Partnership.

**2003 Henry J. Hansen (B)** is associate pastor of the First Presbyterian Church of Ridgewood, New Jersey. His position includes preaching, pastoral care, and taking a leadership role with the church's youth.

**Andrew R. Hart (B)**, pastor of Douglas Presbyterian Church in Lancaster, South Carolina, and members of his congregation collected 63 shoeboxes filled with gifts to send to children overseas through Operation Christmas Child, an annual project of Franklin Graham's ministry, Samaritan's Purse, a worldwide outreach that serves millions of children in more than 60 countries. His wife, **Laura (B)**, is interim associate pastor at the First Presbyterian Church in York, South Carolina. Their email address is [andylaurah@comporium.net](mailto:andylaurah@comporium.net).

**Cathleen Jaworowski (B)** was ordained as minister of Word and Sacrament in the Reformed Church in America (RCA) last September at Central Reformed Church in Grand Rapids, Michigan. She continues her work as a hospital chaplain at Yuma Regional Medical Center in Yuma, Arizona. Her email address is [cathleen.jaworowski@juno.com](mailto:cathleen.jaworowski@juno.com).

**Courtney Mills Jones (E)** was married to Stephen William Willis on May 22, 2004, in Wake Forest, North Carolina. PTS alums participating in the wedding were **Andy Cooke ('04B)**, **Amy Barlak Aspey ('04B)**, and **Cara Taylor ('04B)**. Jones is associate minister at West Hills Baptist Church in Knoxville, Tennessee. ▼



**Wolfram Kerner (M)** completed his Ph.D. studies at Heidelberg University in Germany with a thesis on "Believer Baptism, Infant Baptism, and Mutual Baptismal Recognition." He is teaching at the University of Heidelberg in the field of systematic theology. His email address is [wkerner@gmx.de](mailto:wkerner@gmx.de).

**Ryan D. Mills (B)** is vicar of Calvary Lutheran Church in Ft. Worth, Texas. His email address is [ryanstmaurmills@hotmail.com](mailto:ryanstmaurmills@hotmail.com).

**Elisha James Taneti (M)** teaches at Mennonite Brethren Centenary Bible College in India. He and his wife, Mary, have two children, Vismai and Vismitha. He has compiled a bibliography for the history of Telugu Christians. His email address is [tjameselisha@yahoo.co.uk](mailto:tjameselisha@yahoo.co.uk).



## Class notes

**Shawn R. Zanicky (B)** is pastor of The Presbyterian Church of Dunmore in Dunmore, Pennsylvania. He was ordained on January 29, 2004. His email address is [pastorshawn@aol.com](mailto:pastorshawn@aol.com).

**2004 Amy C. Barlak (B)** serves part time as minister of small groups at Trinity United Methodist Church in Columbus, Ohio, and as the associate director of Forum for Faith in the Workplace, also in Columbus. Last June, Barlak was commissioned as a probationary deacon in the United Methodist Church.

**Carmen Berger (B)** is associate pastor for youth at Kirkmont Presbyterian Church in Beavercreek, Ohio. She was ordained on September 26, 2004.

**Jera Blomquist (B)** works as the associate director for family ministries at University Presbyterian Church in Seattle, Washington.

**Tim Brown (B)** is executive minister of Bethlehem Baptist Church in Penllyn, Pennsylvania.

**Ebony Burris (B)** is program officer and assistant to the president of The Foundation for Individual Rights in Education in Philadelphia, Pennsylvania.

**Elizabeth Callender (B)** is studying for the Ph.D. in theology and the arts at the University of St. Andrews in Scotland.

**April M. Davis Campbell (B)** was installed as associate pastor of the First Presbyterian Church in Stillwater, Minnesota. Her email address is [adcampbell@fpc-stillwater.org](mailto:adcampbell@fpc-stillwater.org).

**Bryce Carlisle (B)** is a high school Spanish teacher at Trinity Academy in Raleigh, North Carolina.

**Kelly Chripczuk (B)** is an adjunct instructor in the Biblical and Religious Studies Department of Messiah College

in Grantham, Pennsylvania. Her email address is [kchripczuk@yahoo.com](mailto:kchripczuk@yahoo.com).

**Andrew Cooke (B)** is associate pastor of Athens First Presbyterian Church in Athens, Georgia.

**Hilliard Dogbe (E)** is pastor in charge of Bishop Speaks A.M.E. Zion Church in Accra, Ghana. He is also national director of the Ghana Legacy Initiative, a nonprofit organization with three foci: educational enhancement of youth and schools development, adequate healthcare delivery, especially for malaria and HIV-AIDS patients, and economic empowerment of women.

**Jenny Folmar (B)** is associate minister of youth at Johns Creek Baptist Church in Alpharetta, Georgia.

**Christopher Ethan Friddle (B)** works in the adult education program of United Ministries in Greenville, South Carolina. His wife, **Christa McCain Friddle ('04B)**, works with the Urban League of Upstate South Carolina as a family service coordinator.

**Cedric Johnson (B)**, a Fund for Theological Education doctoral fellow, has been awarded a stipend of up to \$15,000 (renewable for one year). The stipend is given to doctoral fellows who are entering their first year of graduate study leading to the Ph.D. or Th.D. in religion or theology.

**Carla A. Jones (B)** is assistant minister at Bright Hope Baptist Church in Philadelphia, Pennsylvania. Her email address is [bhbcrevisis@att.net](mailto:bhbcrevisis@att.net).

**Todd Kennedy (B)** is public services assistant at the Beinecke Rare Book and Manuscript Library at Yale University.

**Claire Morris (B)** is associate pastor of St. Barnabas Presbyterian Church in Richardson, Texas.

**Joel Pancoast (B)** is enrolled in the Master of Sacred Theology

program at Lutheran Seminary in Philadelphia, Pennsylvania.

**Loren Pankratz (B)** is the college and career pastor at New Covenant Community Church in Fresno, California.

**Brian Robinson (B)** is pursuing a master's degree in philosophy at the University of Colorado in Boulder.

**Matthew Schramm (B)** is pastor of the First Presbyterian Church of Sussex, New Jersey.

**Timothy Slemmons (D)** is interim pastor of the First Presbyterian Church in Titusville, New Jersey.

**Jeannette Sorice (B)** is enrolled in a masters program in children's literature at Simmons College in Boston, Massachusetts.

**Katie Sundermeier (B)** is director of pastoral care at Westminster Presbyterian Church in West Chester, Pennsylvania. Her email address is [ksundermeier@westminsterpc.org](mailto:ksundermeier@westminsterpc.org).

**Rocky Supinger (B)** is pastor of St. Matthew Presbyterian Church in Grandview, Missouri.

**Audrey Thompson (M)**, a Fund for Theological Education doctoral fellow, has been awarded a stipend of up to \$15,000 (renewable for one year). The stipend is given to doctoral fellows who are entering their first year of graduate study leading to the Ph.D. or Th.D. in religion or theology.

**Samantha Vincent (B)** is currently doing an Anglican year at Virginia Theological Seminary in Alexandria, Virginia.

**Karen Webster (B)** worked last summer in Denali National Park and Preserve in Alaska through A Christian Ministry in the National Parks. She is currently a special student at Tübingen University in Germany.



## investing in ministry

## Point Guard for the Team

by **Deadra Bachorik Ashton,**  
director of planned giving

On the last weekend of October, Gene Degitz headed west on the Pennsylvania Turnpike for one last trip between Princeton Seminary and his home in Ligonier, near the other end of the state, a trip he had made so many times he could do it in his sleep. In fact, there's no proof that he hadn't done just that...at least once! For his nine years on the Seminary Relations staff, first as director of development and then as vice president of Seminary relations, Gene drove back and forth across Pennsylvania in snow and sleet, in the scorching heat, at all times of day and night.

But on October 31 when he pulled away from the campus, there was no return trip scheduled. Gene left with a new title—vice president for Seminary relations emeritus—to begin his retirement and a new phase of his life.

Those of us who worked closely with Gene could easily imagine him on that crisp autumn morning taking his all too familiar place behind the wheel, the car bulging with the tools of his daily routine in the office and on the road: well-worn books with paragraphs marked in yellow highlighter, *The New York Times*, a can of Pepsi, and, balanced on top of it all, a "Game Ball" basketball autographed by members of the Seminary Relations Committee of the Board of Trustees.

When Gene said good-bye to the Seminary Relations staff, he held up that basketball as an illustration of the way we do our work. "It's a team effort," he said.

"No one can do it alone...at least not for very long. We have a common goal, and we all share the responsibility for reaching that goal. Each of us needs to take the ball down the court as far as we can, and then pass it to someone else as soon as there's an opening. One person might look like a superstar for making the slam dunk, but those points would never have been scored without the help of teammates."

Chase Hunt, director of planned giving emeritus and interim vice president for Seminary relations until he retired for a second time in June, smiled and nodded as he listened to Gene. "Anyone who knows Gene knows of his love of sports; the Pirates, the Steelers," he later observed. "And he loves to play basketball, which we all know is a team sport. That carried over in his time here; Gene treated us as a team...he had confidence in the people he worked with to do our jobs. We all appreciated that in him."

Gene was good at what he did because he put people first, whether he was serving a church as pastor or a seminary as vice president. He constantly reminded us that the institution was there to serve the needs of people, not vice versa. The team he worked so hard to build was one that served not the offering plate or the endowment, but people who are hungry for the message of the gospel, who need a healing

touch, who yearn for a sense of wholeness and peace.

In this section of every issue of *inSpire* there is a list of names of people who have contributed to the life and mission of Princeton Seminary. During his tenure here Gene carefully tended lists like these

because he knew that each name that appears represents a person with a relationship to the Seminary community. It was always the person and the relationship that mattered most to him. These lists were his team rosters.

Printing these lists is one of the ways we in the Seminary Relations Department say "thank you" to all of you for being part of the team that enables Princeton Seminary to prepare women and men to bear the Good News of Christ to a broken world. And we also add our thanks to Gene for his tireless efforts to build this team. ■

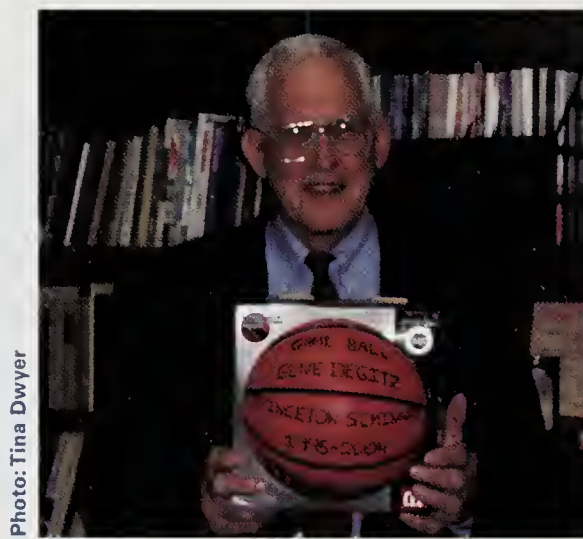


Photo: Tina Dwyer

Gene Degitz with a prized retirement gift



Photo: Leigh Photo & Imaging

The Fifth Avenue Presbyterian Church in New York City has established the Thomas K. Tewell Scholarship Endowment Fund in the amount of \$50,000 to fund a 1/3 scholarship to a second- or third-year Presbyterian student at Princeton Seminary who intends to serve in congregational ministry.

With this gift, the congregation honors their pastor's "ten extraordinary years of ministry" at the Fifth Avenue Church. Tewell is a 1973 PTS graduate and the new chair of the Seminary's Board of Trustees.



## investing in ministry

### Why Do I Devote Time and Resources to Princeton Theological Seminary

by Thomas R. Johnson

Over the years I have often asked myself, “What am I doing to make a positive difference on this planet? Is anything I do going to make this world a better place?” Some days—yes; other days—probably not. My “investment” in Princeton Theological Seminary probably has the best chance of making the biggest difference in years to come.

As a 35-year husband to my wife, father of three, and grandfather of three more (so far), I would like to think that I have already made a difference for my family through my constant love, support, and (hopefully) good example most of the time.

As a practicing lawyer, I help people every day. Often, my work involves protecting or regaining my clients’ assets—money, real estate, or reputation. This work is challenging, interesting, and usually very important to my client. The most personally fulfilling legal work is often for individuals, families, and charities, where my services may determine a family’s lifestyle, make it possible for children to go to college, or enable a deaf person to have an interpreter. Helping 9/11 families with their compensation claims without doubt made a big difference in their lives.

However, in order to help people in the deepest and most significant ways, one must leverage oneself so that the effort benefits not only individuals, but the human community as a whole.

Princeton Seminary enables me to broaden my reach tremendously. I believe in theological education. I subscribe to the Seminary’s mission to prepare men and women to serve Jesus Christ in ministry and teaching throughout the world. Our graduates become leaders in local congregations, in the greater church, in classrooms, and in other settings worldwide. To serve and lead effectively, seminary graduates need an excellent education in the fields of theology, history, and biblical studies, and in the practical application of the foregoing in the daily life of congregations, schools, hospitals, prisons, and communities. If each of our graduates positively influences a few thousand people in the course of her or his career, I take heart in knowing that my contributions and the work I do for the Seminary are being magnified many times and will continue to grow, generation after generation.

I have no illusions that my Seminary “investment” will lead directly to world peace or to a planet free of crime, greed, or avarice. But, I consider Princeton Theological Seminary to be one of the best vehicles for expanding and improving theological education, and the influence of the Christian faith throughout the world. I am particularly excited about the new international outreach we will see during President Torrance’s presidency.

For the past several years I have also worked closely with the Association of Theological Schools (ATS), the organization that accredits and provides leadership educa-



Tom Johnson

tion for seminaries and divinity schools in the U.S. and Canada. ATS helps Princeton Seminary and its sister schools steadily improve theological education and leadership training. I believe that my work for ATS makes a difference at the end of the day by helping the seminaries better fulfill their mission.

Thus, I serve and contribute to Princeton Seminary because I believe in its mission, and desire, even in a small way, to help it do the best job it can to prepare women and men for leadership in the church and, thereby, deepen the Christian faith and experience of people worldwide. The work is fulfilling and gratifying, and among the most important things I do in my life.

Selfishly, participating in the life of the Seminary, even part time, deepens and strengthens my own faith. And working with wonderful fellow trustees and PTS personnel makes it a pleasure along the way. I hope you will join me in service to and support of Princeton Theological Seminary. ■

*Tom Johnson chairs the Seminary Relations Committee of the Princeton Seminary Board of Trustees and is a partner in the law firm of Kirkpatrick & Lockhart, LLP in Pittsburgh, Pennsylvania.*

#### **The following gifts for faculty chairs were recently received by the Board of Trustees:**

**a \$2 million gift from Joe R. Engle to establish a chair in homiletics in the name and memory of his parents, Perry and Georgia Engle;**

**a gift of \$1,226,000 from the estates of John and Ethel Leinhardt to establish a teaching position in the area of Speech Communication in Ministry and the creation of a chair in their name in this field when the corpus has grown to \$2 million;**

**a gift commitment of \$2 million from Rimmer and Ruth de Vries to establish in their name a chair in Reformed theology and public life; the de Vries Chair is assigned to Max L. Stackhouse, and the Stephen Colwell Chair, thus vacated, to Nancy J. Duff; and**

**the creation of a new chair from the Upson endowment to be designated the Maxwell M. Upson Chair in Theology and Culture, assigned to Mark L. Taylor.**



# investing in ministry

## Gifts

This list includes gifts made between June 16, 2004, and November 15, 2004.

### 2004-2005 Annual Fund

#### Gifts in Memory of

Wilmer W. Bassett Jr.  
James R. Blackwood ('45B/'46M)  
John R. Booker ('55B)  
William S. Borden Jr.  
Alfred F. Brady  
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Howard H. Charles ('48M)  
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#### In Honor/Appreciation of

Sarah, Joel-Anthony, and Jacob Alleyne  
Michael C. Baynai ('98B)  
Jane T. Brady ('99B/'01M)  
Fred W. Cassell ('54B)  
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Diane Jamison Fitch ('93B)  
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Kenneth J. Hockenberry ('84B)  
Clarice J. Martin  
Kennedy M. McGowan ('89B)  
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hospitality at the Center  
of Continuing Education  
Princeton Theological Seminary *inSpire*  
Iain R. and Morag Torrance  
Kirianne Elizabeth Weaver ('01B)

### 2004-2005 Alumni/ae Roll Call

#### In Memory of

T. Howard Akland ('40B)  
James A. Allison Jr. ('51B)  
Theodore S. Atkinson ('69B/'72M)  
The Benham Club  
Alfred F. Brady  
Osmond P. Breland III (2000b)  
J. Russell Butcher ('39B/'47M)  
Robert W. Dickson ('51B)  
Charles K. Dowell ('53B)  
Edward A. Dowey ('43B)  
Jacqueline F. Dunnavan  
Bruce W. Evans ('41B)  
Joy L. Farris  
Charles T. Fritsch ('35B)  
Susan Hall Galloway ('66E)  
Clarence Edward Getz ('24B/M)  
William Franklin Graham  
Clayton Tracy Griswold  
Audrey Gruber  
Bruce E. Haddad  
Dorothy S. Haddad  
Annie Henderson  
Linda Lee Hofer ('71B)  
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Gary W. Martin ('65B)  
Fredrick McCain  
James I. McCord  
Nancy B. McGruther  
Eleanor Williams Meisel  
David D. Miles ('89B/'91M)  
Alice Jane Mitchell  
Joan Mullelly

Lacy Ould  
George T. Peters ('40B)  
Robert W. Rayburn ('38B)  
Mary Pollitt Scott  
Craig M. Sell ('02B)  
Ansley G. Van Dyke ('42B/'44M)

#### In Honor/Appreciation of

Diogenes Allen  
Sarah, Joel-Anthony, and Jacob Alleyne  
Richard S. Armstrong ('58B)  
Sally A. Brown ('80G/'01D)  
Jack Cooper ('43B)  
Kenda Creasy Dean ('97D)  
Eugene P. Degitz ('60B)  
F.W. Dobbs-Allsopp ('87B)  
Harry A. Freebairn ('62B/'84P)  
Freda Ann Gardner  
Thomas W. Gillespie ('54B)  
Edward Golden  
Nancy Lammers Gross ('81B/'92D)  
Geddes W. Hanson ('72D)  
Robert W. Henderson Jr. ('88B)  
Deborah van Deusen Hunsinger  
J. Calvin K. Jackson ('53B)  
Louise U. Johnson ('76B)  
W. Stacy Johnson  
James F. Kay  
Cleophus J. LaRue ('90B/'96D)  
Sang Hyun Lee  
Romaine MacDonald  
Donald Macleod ('46G)  
Margaret Mauser  
Ulrich W. Mauser  
Bruce M. Metzger ('38B/'39M)  
J. Randall Nichols ('67B/'70D)  
Ranee Niles  
Richard R. Osmer  
Princeton Theological Seminary  
Princeton Theological Seminary Class of  
1949 55th Anniversary  
Princeton Theological Seminary  
Continuing Education Program  
Princeton Theological Seminary Faculty  
Princeton Theological Seminary 63rd  
Annual Institute of Theology  
Charles A. Ryerson III  
Katharine Doob Sakenfeld  
Choon-Leong Seow ('80B)  
William M. Sparks ('63B)  
John W. Stewart  
Cullen I K Story ('64D)  
Mark L. Taylor  
Iain R. Torrance



investing in ministry

<p>Nicole and Andrew Young “Financial aid during my years at PTS” “Forty-four years in three pastorates before retiring in 1992” “The theological/biblical foundation given to me”</p> <p><b>2004–2005 Scholarship Fund</b></p> <p><b>In Memory of</b> Thomas W. Apperson (’65M) Alexander T. Coyle (’30B) William Franklin Graham Reuel E. Johnson (’48B) Bryant M. Kirkland (’38B) Barbara J. Minges</p> <p><b>In Honor/Appreciation of</b> Deena L. Candler (’81B) Louise Josephson (’92B) Linda A. Knieriemen (’90B) Iain R. and Morag Torrance Elaine L. Woroby (’86B) “Good training and assistance from scholarship funds”</p> <p><b>The Buck Breland Memorial Medical Emergency Endowment Fund</b></p> <p><b>In Memory of</b> Osmond P. Breland III (2000b) Patricia Stirling (2000B)</p>	<p><b>The Class of 1952 Scholarship Endowment Fund</b></p> <p><b>In Memory of</b> Shirley C. Guthrie (’52B)</p> <p><b>The Class of 1953 Scholarship Endowment Fund</b></p> <p><b>In Honor/Appreciation of</b> W. J. Beeners (’48B)</p> <p><b>The Class of 1970 Scholarship Endowment Fund</b></p> <p><b>In Memory of</b> J. Christiaan Beker G. Robert Jacks (’59B) James E. Loder (’57B)</p> <p><b>In Honor/Appreciation of</b> Jack Cooper (’43B)</p> <p><b>The Class of 1987 Scholarship Endowment Fund</b></p> <p><b>In Honor/Appreciation of</b> F.W. Dobbs-Allsopp (’87B) Iain R. Torrance</p> <p><b>Faithful Practices Project</b></p> <p><b>In Memory of</b> Carlton C. Allen (’36B) William Franklin Graham Clayton Tracy Griswold Bernice Tanis Kirkland Bryant M. Kirkland (’38B)</p>	<p>Arthur H. Trois (’45B)</p> <p><b>In Honor/Appreciation of</b> Thomas W. Gillespie (’54B) Nicole and Andrew Young</p> <p><b>The Lawder Scholarship Endowment Fund</b></p> <p><b>In Memory of</b> William E. Lawder</p> <p><b>Miller Chapel Restoration Project</b></p> <p><b>In Memory of</b> Joel Mattison (’54B)</p> <p><b>The Presbyterian Church in Morristown New Jersey— Reverend Dr. Thomas S. Mutch Scholarship Endowment Fund</b></p> <p><b>In Memory of</b> Thomas S. Mutch</p> <p><b>Princeton Theological Seminary</b></p> <p><b>In Memory of</b> Scott Schuller</p> <p><b>Speer Library Renovation Project</b></p> <p><b>In Memory of</b> Susan Hall Galloway (’66E) Josephine Wolslager</p> <p><b>In Honor/Appreciation of</b> Nicole and Andrew Young</p>
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<p>The William N. Boak (’57B) Scholarship Endowment Fund The Reverend Dr. Lawrence A. Chamberlain (’65B) Scholarship Endowment Fund The Reverend Dr. Frederick E. Christian (’34B) Scholarship Endowment Fund The David Livingstone Crawford (’47B) Memorial Scholarship Endowment Fund The Reverend Dr. Samuel Allen (’32b) and Anne McMullan Jackson Memorial Scholarship Endowment Fund The Reverend Dr. Gerald R. Johnson (’43B) Memorial Prize The Barbara B. Kinsey Memorial Scholarship Endowment Fund</p>	<p>The John S. and Mary B. Linen Memorial Scholarship Endowment Fund The Mrs. Norma Macleod Memorial Scholarship Endowment Fund The C. Frederick (’57B) and Cleta R. Mathias Memorial Prize The C. Frederick (’57B) and Cleta R. Mathias Memorial Scholarship Endowment Fund The Salvatore Migliore Memorial Scholarship Endowment Fund The Allan Rodgers Winn (’37B) Endowment for Student Field Education</p>
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## In Memoriam

### The Resurrection and the Life

by Elizabeth Hein

*Scott Adam Schuller died on August 11, 2004, in Pittsburgh, Pennsylvania, of complications during heart surgery. He died just a few weeks before he was to begin his second year as a Master of Divinity student at Princeton Seminary. Dr. Iain Torrance, just a few days after he arrived on campus as Princeton's new president, and Dr. Kristin Saldine, minister of the chapel, drove to Pittsburgh for Scott's funeral on August 14, and later led a service of witness to the resurrection for the Seminary community in Miller Chapel. inSpire asked Elizabeth Hein, now a senior and one of Scott's many friends, to write her reflections on his life and calling.*

People say that the grief process is different for everyone, and I certainly believe that to be true. And so I share these reflections as part of my own story, not as an attempt to say what Scott Schuller's life and death mean; no one of us can do that. Like many of us, I feel like I have only just begun to emerge from a fog that has hung heavily since Scott's death last August. And, standing where I am, I can make sense of so little of all that has happened.

And yet there have been some moments when I've felt that I have been given some clarity. In particular, two conversations from the weekend of Scott's memorial service in October still stand out in my mind. The first developed with a friend over coffee and cookies following the service. The two of us were particularly sad to have lost a friend who, like us, was unsure of his purpose at PTS and of his calling in general. It can be lonely, and frightening, to struggle with direction in your twenties, and we could always count on Scott's unpredictability to remind us that we were not alone in our uncertainty. Scott had a great number of gifts and interests, and his plans were always changing accordingly. And yet, as we remembered, there was never despair mingled with his indecision; he did not doubt that he would find his place in the world.

Confidence and hope, not fear, seemed to rule in him, and we missed his presence dearly for that.

The next morning, sitting in a pew at Nassau Presbyterian Church with Scott's mother, I related the previous day's conversation to her. I thought she would be proud to hear that her son had been a pillar, and an inspiration, to his friends. However, her perspective on Scott's relationship to his future was very different in tone than ours had been. She told me that Scott considered himself to be essentially a cynic, so much so, in fact, that he didn't think he could work for the church unless circumstance required it, because he was too critical. I was strangely surprised.

Certainly mothers know their sons in different ways than friends do, and certainly one can be both a cynic and a visionary, depending on the day. Nonetheless, after the conversation, our variant perceptions were striking to me. If I thought about it, I could remember perceiving some cynicism in the edge of some of his words, or in his laughter at certain moments. But that act of remembering was difficult, and the image of Scott it produced jarred with the one I was in the habit of recalling. The Scotty I liked to remember always had his door open and music playing on 1st Alex. He brought joy to more people than I ever thought possible in so many different ways—as a familiar face, a friend, a counselor, a teammate, an adversary, a love interest, a barber, a student, a teacher, a coworker and more.

He held the middler class together in a very special way. He was unusual in his ability to extend himself to those he didn't know, and to gather people together; I have thought on more than one occasion that he would have befriended the entire junior class



Scott Schuller alone on a hike, and with his Princeton Seminary friends and classmates.

by this point in the year. He loved deeply and lived fully. I missed him for those things, and wished I could be more like him.

In retrospect, Scott's mom's perspective did not deny the reality of Scott's effusive qualities. Rather, it shed light on the depth that sometimes found expression in them, and sometimes hid behind them. I imagine that Scott, like all of us, wanted desperately to be known and accepted and loved as he was, even in his cynicism; wearing a sweat-shirt and those awful orange athletic shorts; when his door wasn't open or when he didn't answer it; when he gave bad advice, or gave too much of it; when his intentionality was irritating, or conspicuously absent; and when he doubted his friends and doubted God. When I began to remember him in all his dimensions, I ached to have known him better, and loved him more fully, and to have him here among us again.

I know that we cannot all know each other in the deepest recesses of our hearts. But there is still something undeniably rich, and grace-filled, about realizing that those recesses exist in all of us, and, every so often, in meeting someone in theirs. ■



# In Memoriam

*Blessed are the dead...who die in the Lord.  
Yes, says the Spirit, they will rest from their  
labors, for their deeds will follow them.*

*Revelation 14:13*

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|--|---|--|
| <b>1935:</b> C. Donald Close, June 20, 2004, Topeka, Kansas                  | <b>1953:</b> Boyd F. Jordan, notified August 2004, Auburn, Kentucky             | <b>1968:</b> Melvin Paul Alexander, November 29, 2001, Chiniak, Alaska     |
| <b>1937:</b> Charles W. Arbuthnot, August 8, 2004, Brunswick, Maine          | Frederick L. Keefe, August 14, 2004, West Chester, Pennsylvania                 | Robert W. Branin Jr., March 25, 2001, DuBois, Pennsylvania                 |
| <b>1939:</b> J. Russell Butcher, September 21, 2004, Hagerstown, Maryland    | Ned E. Richardson, notified August 2004, Redding, California                    | <b>1969:</b> Richard W. Kahlenberg, July 2, 2004, Ridgewood, New Jersey    |
| <b>1940:</b> Donald M. Davies, June 15, 2004, Deland, Florida                | <b>1955:</b> George Ross Mather, September 30, 2004, Fort Wayne, Indiana        | <b>1973:</b> Robert Craig, May 5, 2004, Rockledge, Florida                 |
| George T. Peters, June 4, 2004, Santa Barbara, California                    | <b>1957:</b> Donald A. Deppe, notified August 2004, Goldsboro, North Carolina   | <b>1974:</b> V. Trent Davidson, May 18, 2004, Tucson, Arizona              |
| <b>1946:</b> Peter James Bakker, August 5, 2004, Bremerton, Washington       | <b>1958:</b> Theodore A. Blunk, August 7, 2004, Bay Village, Ohio               | <b>1983:</b> Everett T. Prudhomme, April 10, 2004, Chippewa Bay, New York  |
| <b>1947:</b> George W. Carson, April 16, 2004, Beaver Falls, Pennsylvania    | <b>1960:</b> Manuel Rodriguez, March 8, 2004, Albuquerque, New Mexico           | <b>1984:</b> Fe Roble Nebres, September 5, 2004, Wailuku, Hawaii           |
| <b>1948:</b> Orion C. Hopper, October 24, 2004, Holland, Pennsylvania        | <b>1964:</b> Tiew Tawat Pantupong, notified October 2004, Bangkok, Thailand     | <b>1989:</b> Larry R. Broadright, January 12, 2003, Durham, North Carolina |
| John William Ormond, June 28, 2004, Atlanta, Georgia                         | Richard L. Turner, June 11, 2004, Parkersburg, West Virginia                    | <b>1991:</b> Ida M. Wooden, June 22, 2004, Wilmington, Delaware            |
| <b>1949:</b> Charles Tudor Leber Jr., November 4, 2004, Whiting, New Jersey  | <b>1965:</b> Robert Reichenbach, notified October 2004, South River, New Jersey | <b>1993:</b> Rahel M. Liu, August 25, 2004, Tübingen, Germany              |
| <b>1952:</b> Shirley C. Guthrie, October 23, 2004, Avondale Estates, Georgia |   |  |

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Scott A. Schuller, M.Div.  
student, August 11, 2004,  
Beaver Falls, Pennsylvania

Howard John Marsh, visiting  
scholar, September 17, 2004,  
Salt Lake City, Utah



# Making Room at the Table

by Ginny Thornburgh

The superb consultation “Making Room at the Table: Opportunities in Theological Education for People with Disabilities” (see article on page 26) confirmed my belief that Princeton Theological Seminary is committed to being a place of welcome and hospitality for people with disabilities and a place of theological and practical education about issues of disability.

As the mother of an adult son with mental retardation, I am aware that most religious leaders have had little opportunity during their seminary education to appreciate that my son, Peter, is a thoroughly enjoyable faith-filled man who brings an array of talents to his church. I also know, however, that several ministers and Christian educators have been moved by Peter’s energetic witness and have taken the time to get to know his unique gifts and needs. They have offered him leadership responsibilities such as filling the water glass at the pulpit, straightening the pew racks after services, being a shepherd in the Christmas pageant, laying out one-by-one the refreshment cups which are later filled with juice, and greeting folks at the door as they arrive.

What motivated these religious leaders? Did their seminary training help them learn how to accommodate someone like Peter, or did they figure it out on their own? In addition, how did they come to internalize the understanding that Peter is a valid reflection of the Almighty who has a right to a full life of faith?

Questions abound as I think about the possible impact of the “Making Room at the Table” consultation on the PTS community:

- How do we infuse our PTS curriculum with information, insight, and hands-on experiences so that people with disabilities are perceived as an addition to any church or

seminary rather than an obligation or a “problem to be solved”?

- How do we develop a sound and useful theology that does not regard Peter’s disability or any disability as a sign of sin or of inadequate faith?

- At PTS, how do we present disability as part of the fabric of life that can come to any one of us at any time and can be best accommodated by the gift of friendship?

- How do we encourage PTS faculty, staff, and students to confront rather than avoid tough spiritual, social justice, and ethical issues surrounding disabilities, such as abortion and assisted suicide?

- How do we engage the entire Seminary community so that recruiting qualified students with disabilities becomes as important as recruiting qualified students on the basis of gender or of race?

- How do we nurture a culture within PTS that honors and addresses concerns raised by someone with disability rather than regarding that person as a nuisance or troublemaker?

- In short, how do we make befriending and accommodating people with disabilities a priority at PTS and in the church universal?

We are blessed at Princeton Seminary to have a new president, Dr. Iain Torrance, for whom disability issues are deeply important. We must join with him and work in a deliberate way to transform the academic experience, culture, and internship opportunities available at the Seminary so that our graduates are confident in their ability to serve and to serve *with* children and adults with physical, sensory, psychiatric, and intellectual disabilities in their congregations and communities.

Peter’s church has accepted our son and sees him as an able and contributing mem-

ber. This spring, following weeks of one-on-one meetings with his pastor, Peter was confirmed—a day of joy for his family and his church. Peter delivered his confession of faith while his teary-eyed parents looked on with pride and awe: “My name is Peter Thornburgh. I am happy in my church. I am happy to have Jesus in my heart.”

It is my hope that PTS graduates will find joy in ministering to and with Peter and his many colleagues, young and old, with a wide variety of disabilities. Peter Thornburgh is absolutely sure that he is loved by Jesus and loved by God. I believe we in the Seminary community and in the churches of this nation have a lot to learn from his profoundly uncluttered faith. ■

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*Ginny Thornburgh is the director of the Religion and Disability Program of the National Organization on Disability in Washington, D.C. She is a member of the Princeton Seminary Board of Trustees.*



Photo: Eric Rasmussen



# Calendar

## Art Exhibit

**September 12 through October 21**

Dallas Piotrowski "Birds"  
Erdman Art Gallery, Erdman Hall



## Opening Convocation for the Academic Year

**Tuesday, September 13**

President Iain R. Torrance, speaker  
8:00 p.m., Miller Chapel

## Princeton Seminar Weekends for Prospective Students

**September 29–October 2,  
October 13–16, November 17–20,  
and December 1–4**

Call 800-622-6767, ext. 1940, or  
email [vocations@ptsem.edu](mailto:vocations@ptsem.edu) for  
more information.

## Stone Lectures

**Monday, October 3 through  
Thursday, October 6**

Dr. Leander E. Keck, Winkley Professor  
of Biblical Theology Emeritus at Yale  
University Divinity School in New  
Haven, Connecticut

Lecture I: 7:00 p.m.,

Monday, October 3

Lecture II: 1:15 p.m.,

Tuesday, October 4

Lecture III: 7:00 p.m.,

Tuesday, October 4

Lecture IV: 7:00 p.m.,

Wednesday, October 5

Lecture V: 1:15 p.m.,

Thursday, October 6

Main Lounge, Mackay Campus Center

## Concert

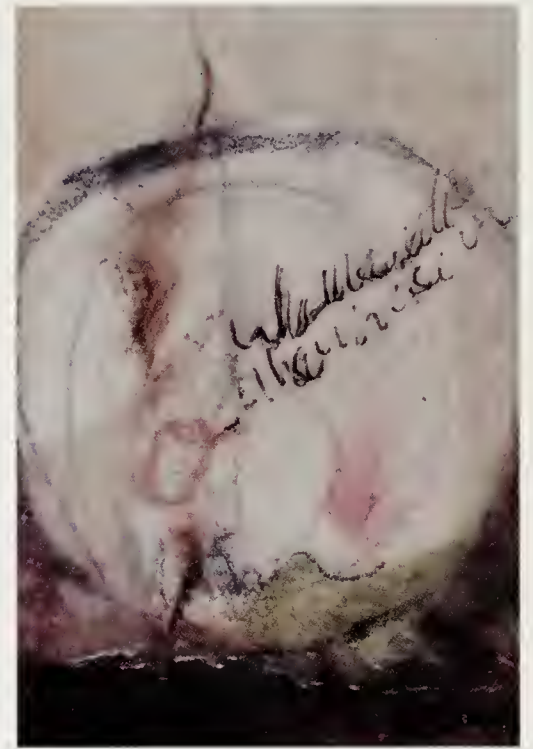
**Saturday, October 8**

Joe R. Engle Organ Concert  
featuring Diane Bish, organist, and  
PTS's Cantate Domino Choir  
8:00 p.m., Miller Chapel

## Art Exhibit

**November 1 through December 9**

Elaine Chong "Inlet"  
Erdman Art Gallery, Erdman Hall



## The Frederick Neumann Memorial Lecture

**Wednesday, November 16**

Dr. John de Gruchy, professor of  
Christian studies and fellow at the  
University of Cape Town, South Africa  
7:00 p.m., Main Lounge, Mackay  
Campus Center

For more information about these events, visit [www.ptsem.edu](http://www.ptsem.edu) or contact the Office of Communications/Publications at 800-622-6767, ext. 7760 or [commpub@ptsem.edu](mailto:commpub@ptsem.edu).



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